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THE 1675th ANNIVERSARY OF ST. VAROS THE MARTYR'S DEATH
(† October 19, 307)



St. Varos the Martyr and St. Artemiy of Verkolsk

OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

CONTENTS

Decisions of the Holy Synod	2
Congratulations to the Primate of the Finnish Orthodox Church	4
Catholics-Patriarch of the Assyrian Church of the East Mar Dinkha IV on a Visit to the Soviet Union	4
Meeting of the Holy Synod Commission on Christian Unity	5
PATRIARCHAL LIFE	
Services Conducted by Patriarch Pimen	6
The Feast of the Smolensk Icon of the Mother of God by S. Kryukov	6
Archimandrite Kliment Kapalin Nominated and Consecrated Bishop of Serpukhov	7
The Feast of the Synaxis of the Saints of Radonezh	11
The Feast of the Synaxis of the Kostroma Saints by Archpriest Petr Netsvetaev	12
The Disciples of St. Sergiy in the Land of Kostroma by I. Avdiev	13
In Memory of Metropolitan Makary (Bulgakov) of Moscow by N. Ilyicheva	15
His Grace Archbishop Sergiy (in memoriam) by Hieromonk Andronik	21
Birchbark Gramota as Source of Church History by Hegumen Makary	28
Guests from Finland by Archpriest Georgiy Kilgast	31
Pilgrims from Canada Visit Shrines of the Mother Church by A. Belozer	32
In the Dioceses	33
Archimandrite Serafim Tyapochkin (in memoriam) by Hieromonk Vadim	43
ORTHODOX MONKS	
On Peace and Joy by Bishop Feofan the Recluse	47
Spiritual Garment by Hegumen Innokenty	48
“Lord, Save Me!” by Archpriest Vasilii Pankov	50
ORTHODOX PEACE MOVEMENT	
Soviet Peace Fund Award by Hieromonk Roman	51
Peace Seminar at Kladno	52
ORTHODOX SISTER CHURCHES	
The Orthodox Church in Sweden (continued) by Archpriest Christopher Klasson	53
ORTHODOX YOUTH	
The 34th Session of the Central Committee of the World Council of Churches	58
Documents of the WCC Central Committee's 34th Session	59
Pan-European Youth Forum in Burgschaidungen by A. Karpenko	63
Working Meeting of the EYCE Executive Committee in Helsinki	66
ORTHODOX THEOLOGY	
The Patriotic Service and Prayerful Devotion of Russian Saints by Hegumen Dionisiy	67
Father Pavel Florensky's Theology by I. A. Sviridov	73
ORTHODOX CEREMONIAL PRACTICE	
The Liturgy of the Presanctified Gifts. The Great Entrance—the Lord's Prayer by Archpriest Vladimir Rigin	77
ORTHODOX EASTER SERVICES AND PUBLICATIONS	
The Service of Holy Easter for Old Believers. Moscow, Patriarchate Publication, 1982	80

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Decisions of the Holy Synod

The Holy Synod, at its session on September 1, 1982, chaired by the PATRIARCH,

H E A R D: the draft made by the Synodal Commission on Christian Unity on August 24, 1982, on "Updating of the Church Fasting Discipline" to be submitted to the Second Pan-Orthodox Pre-Council Conference.

R E S O L V E D: that the draft be acknowledged.

H E A R D: the draft made by the Synodal Commission on Christian Unity on August 24, 1982, on the problem of calendar to be submitted to the Second Pan-Orthodox Pre-Council Conference.

R E S O L V E D: that the draft be acknowledged.

H E A R D: the draft made by the Synodal Commission on Christian Unity on August 24, 1982, on "Obstacles to Marriage" to be submitted to the Second Pan-Orthodox Pre-Council Conference.

R E S O L V E D: that the draft be acknowledged.

H E A R D: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee, on the results of the entrance examinations and the beginning of the new academic year of 1982/1983 in the theological schools of the Moscow Patriarchate.

R E S O L V E D: (1) that the results of the entrance examinations and the enrolment into the theological seminaries and academies and the Precentorial Courses at the Leningrad Theological Academy and Seminary be considered successful;

(2) that satisfaction be expressed with another increase in the number of students in the three first classes of the Moscow Theological Seminary.

H E A R D: a report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the 34th session of the Central Committee of the World Council of Churches held in Geneva on July 19-28, 1982, and on the participation of the Russian Orthodox Church representatives in it.

R E S O L V E D: (1) that the report be acknowledged; (2) that satisfaction be expressed with the fact that the decision which has been taken at the consultative meeting of the leadership of the World Council of Churches and representatives of the Local Orthodox Churches—members of the WCC in May, 1982, in Sofia, were reflected and developed further in the work of the Central Committee of the World Council of Churches in Geneva;

(3) that the documents adopted by the session of the Central Committee of the World Council of Churches on a number of major international problems including the Statement on the Second Special Session of the United Nations General Assembly on Disarmament, the Statement on Lebanon and the Statement on Extrajudicial Execution be approved meeting the urgent needs of the present time.

(4) that the stand of the Russian Orthodox Church representatives at the 34th session of the Central Committee of the World Council of Churches be approved.

H E A R D: a report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the regular meeting of representatives of Churches from the USSR and the USA—participants in the 34th session of the Central Committee of the World Council of Churches, which took place in Geneva on 28-30, 1982.

R E S O L V E D: that satisfaction be expressed with the traditional meeting of representatives of Churches in the USSR and the USA which took place in Geneva, as contributing to the strengthening of fraternal ties between Churches in the two countries;

(2) that the Communiqué of the meeting be approved as reflecting the common concern of representatives of Churches from the USSR and the USA over the growing nuclear threat in the present-day world and expressing the readiness of Churches in the two countries to work together for disarmament.

H E A R D: a report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations,

on the pilgrimage by the Russian Orthodox Church group headed by His Eminence Metropolitan Sergiy of Odessa and Kherson to Mount Athos, Greece, from August 2 to 82.

SOLVED: (1) that deep satisfaction be expressed with the pilgrimage made by representatives of the Russian Orthodox Church to Mount Athos and their visit to the Monastery of St. Panteleimon and monasteries and holy places in Greece; that satisfaction be expressed with the participation of the pilgrims in the celebrations which were held on August 9 (July 27), the feast of the Holy Martyr and Healer St. Panteleimon, the Heavenly Patron of the Russian Monastery on Holy Mount Athos, and with the full communion which the pilgrims had with the brethren of the monastery on that occasion;

that cordial gratitude be expressed to Beatitude Archbishop Seraphim of Athens and Hellas for the attention and hospitality extended to the pilgrims during their stay in Greece by the hierarchs, clerics and other representatives of the Orthodox Church of Hellas;

that gratitude be expressed to the Holy Monastery of Holy Mount Athos, the Father and brethren of the Russian St. Panteleimon Monastery for the attention and warmth accorded the pilgrims.

ARD: the letter of His Holiness the Arch-Catholicos of the East Baselius Mar a Mathew I, Metropolitan of Malankara and Orthodox Church, Catholicosate of the East, inviting a delegation of the Russian Orthodox Church for the celebrations to be on September 5-12, 1982, on the occasion of the 70th anniversary of the restoration of the Catholicosate of the East in India.

SOLVED: that the following delegation be sent for the celebrations of the 70th anniversary

of the restoration of the Catholicosate of the East in India: Metropolitan Vladimir of Rostov and Novocherkassk—head of the delegation, and Archpriest Lev Makhno, Dean of the Representation of His Holiness the Patriarch of Moscow and All Russia in New York.

HEARD: a report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the invitation to a Russian Orthodox Church representative to attend the enthronization of the new Archbishop of Turku and Finland, Dr. John Wickström, to take place on September 12, 1982, in Turku, Finland.

RESOLVED: that the invitation be accepted with gratitude, and His Eminence Metropolitan Antoniy of Leningrad and Novgorod accompanied by Archimandrite Manuil Pavlov of the Leningrad Diocese and Archpriest Bogdan Soiko, Dean of the Patriarchal Parishes in Finland, be sent to Finland to attend the celebrations on the occasion of the enthronization of Dr. John Wickström, the Primate of the Evangelical Lutheran Church of Finland, Archbishop of Turku and Finland.

+ **PIMEN, Patriarch of Moscow and All Russia**

MEMBERS OF THE HOLY SYNOD:

- + **FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine**
- + **ANTONIY, Metropolitan of Leningrad and Novgorod**
- + **FILARET, Metropolitan of Minsk and Byelorussia, Patriarchal Exarch to Western Europe**
- + **JUVENALIY, Metropolitan of Krutitsy and Kolomna**
- + **ALEKSIY, Metropolitan of Kalinin and Kashin**
- + **NIKODIM, Metropolitan of Kharkov and Bogodukhov**
- + **MEFODIY, Bishop of Voronezh and Lipetsk**
- + **ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate**

Congratulations to the Primate of the Finnish Orthodox Church

On June 29, 1982, His Holiness Patriarch Pimen of Moscow and All Russia sent to His Eminence Archbishop Paul of Karelia and All Finland a telegram congratulating him on his name-day:

"Warmly congratulating Your Eminence on your name-day, we send to you prayerful good wishes.

With brotherly love in the Lord,

+ PIMEN, Patriarch of Moscow and All Russia"

The Primate of the Finnish Orthodox Church was also congratulated by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Patriarchal Exarch to Western Europe.

His Eminence Archbishop Paul thanked His Holiness Patriarch Pimen and Metropolitan Filaret for their messages of congratulation.

Catholicos-Patriarch of the Assyrian Church of the East Mar DINKHA IV on a Visit to the Soviet Union

His Holiness Catholicos-Patriarch of the Assyrian Church of the East, Mar Dinkha IV, accompanied by his secretary, Deacon Aziz Shammas, arrived in Moscow on June 18, 1982, on his way to Kiev for a consultation of the WCC Commission on the Churches' Participation in Development.

The ancient Assyrian Church of the East, the Syro-Persian (so-called Nestorian) Church, came into being in the 5th century; her missionaries disseminated Christianity in Arabia, among the Turkic and Mongolian tribes in Central Asia, in China and India. In the 7th-11th centuries this Christian Church occupied the biggest territory.

In the subsequent centuries this Church diminished numerically due to a number of reasons, with a part of her entering a union with the Roman Catholic Church. Several thousand Assyrians (Aissors) migrated to Russia in the late 19th and early 20th centuries and adopted Orthodoxy. Many Assyrians dispersed to different parts of the world.

At present there are seven bishops in the Assyrian Church and over 80 communities in Iraq, Iran, Syria, Lebanon, India, USA, Canada, Italy, Great Britain, Sweden, FRG and Australia. The residence of the Catholicos-Patriarch is provisionally located in Chicago, USA, where there is a large community of Assyrians.

At Sheremetievo Airport His Holiness Catholicos-Patriarch Mar Dinkha IV was met by Archbishop Platon Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations. On the following day the esteemed guest paid a visit to Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Patriarchal Exarch to Western Europe. Metropolitan Filaret gave a reception in honour of Catholicos-Patriarch at his residence Serebryany Bor.

On June 20, the second Sunday after Pentecost, of All the Saints Who Shone Forth in the Land of Russia, the Head of the Assyrian Church attended Divine Liturgy at the Patriarchal Cathedral of the Epiphany which was celebrated by His Holiness Patriarch Pimen. After the Divine Liturgy His Holiness Patriarch Pimen and Catholicos-Patriarch Mar Dinkha IV exchanged addresses of greetings.

In the evening the esteemed guest attended divine service at the All Saints Church near the Sokol metro station.

On June 21, the participants in CCPD WCC consultation left for Kiev.

After the consultation, His Holiness Catholicos-Patriarch Mar Dinkha IV returned to Moscow. On July 1, he visited the Trinity-St. Sergiy Lavra and the Moscow Theological Academy and Seminary.

On July 2, His Holiness Patriarch Mar Dinkha IV received the co-chairmen of the consultation: His Holiness Mar Dinkha IV and Archbishop Vladimir of Smolensk and Kuban. Also present at the audience was Metropolitan Filaret of Minsk and Byelorussia.

On Sunday, July 4, His Holiness Catholicos-Patriarch Mar Dinkha IV celebrated Divine Liturgy in accordance with the Assyrian Church rite for his patriots living in Moscow on the specially prepared table in the Church of the Icon of the Mother of God "Theotokos" in Pereyaslavskaya Sloboda, Moscow. Another such divine service was also celebrated by him for Aissosiev on June 27.

On July 5, His Holiness the Catholicos-Patriarch and his secretary were received by V. V. Fitsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers. The Patriarch expressed his gratitude to the Soviet Government and His Holiness Patriarch Mar Dinkha IV.

triarch Pimen for the opportunity to visit the Soviet Union.

The Catholicos-Patriarch visited the Novodevichy Convent and the St. Nicholas Church in Khamovniki. At the Publishing Department of the Moscow Patriarchate he and other participants in the CCPD WCC consultation were received by Archbishop Pitirim of Vologolamsk, head of the department.

The distinguished guests also visited the Tretyakov Gallery, the Pushkin Museum of Fine Arts and the Kremlin.

On July 6, His Holiness Catholicos-Patriarch Mar Dinkha IV left Moscow. He was seen off at the airport by Archbishop Platon of Kurgan. His Holiness Patriarch-Catholicos of the Assyrian Church asked to convey his cordial gratitude to His Holiness Patriarch Pimen and Metropolitan Filaret of Minsk and Byelorussia for their hospitality and the opportunity of having personal communion with the Russian Orthodox Church.

MEETING OF THE HOLY SYNOD COMMISSION ON CHRISTIAN UNITY

The Holy Synod Commission on Christian Unity met on August 24, 1982, in the Moscow residence of Metropolitan Yuvenaliy of Krutitsy and Kolomna. The meeting chaired by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine and chairman of the commission, was devoted to reparations for the Second Pre-Congress Pan-Orthodox Conference which was to be held on September 3-12, 1982, in Chambesy, near Geneva, Switzerland.

The meeting drafted proposals for further discussion by the Holy Synod.

On the stand of the Russian Orthodox Church delegation at the aforesaid conference concerning the items on the agenda of the forthcoming Holy and Great Council of the Eastern Orthodox Church: 1) updating of the fasting discipline in the Church; 2) obstacles to marriage; 3) calendar and paschalia; and also monasticism.

The proposals drafted by the commission are based on the Sacred Rules and tradition of the Holy Orthodox Church and on the practice of the Russian Orthodox Church.

CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

AUGUST

On August 1 (July 19), the 8th Sunday after Pentecost, the Feast of the Invention of the Relics of St. Serafim, the Miracle Worker of Sarov, His Holiness Patriarch Pimen celebrated Divine Liturgy together with Archbishop Iov of Zaraisk in the Patriarchal Cathedral of the Epiphany. On the eve His Holiness officiated at All-Night Vigil with the reading of the akathistos in the Church of St. Elijah the Prophet in Obydensky Lane, Moscow, where there is the deeply reverent icon of St. Serafim.

On August 2 (July 20), the Feast of St. Elijah the Prophet, His Holiness Patriarch Pimen celebrated Divine Liturgy together with Archbishop Iov of Zaraisk and, on the eve, officiated at All-Night Vigil in the Church of St. Elijah in Obydensky Lane, Moscow.

On August 10 (July 28), the Feast of the Smolensk Icon of the Mother of God "Hodegetria", His Holiness celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Dormition Church of the Novodevichy Convent, Moscow, together with Metropolitan Yuvenaliy of Krutitsy and Kolomna.

The Feast of the Smolensk Icon of the Mother of God "Hodegetria"

The Feast of the miraculous Smolensk Icon of the Mother of God "Hodegetria" ("The Guide") was established on July 28 (August 10), 1525, to commemorate the return to Russia of Smolensk, which had been seized by Lithuania. A replica of the Icon of the Most Pure "Hodegetria", which received the grace-bestowing power from the ancient original holy shrine that was painted, according to Church tradition, by St. Luke the Evangelist, is preserved in the Novodevichy Convent, founded in 1524 in honour of the Smolensk Icon "Hodegetria".

On August 12 (July 30), the Feast of the Martyr St. John the Warrior, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Moscow Church of the Martyr St. John the Warrior together with Archbishop Iov Zaraisk.

August 14 (1) was the Feast of Procession of the Holy Tree of the Life-Giving Cross of Our Lord. On the eve His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral.

On August 15 (2), the 10th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral together with Archbishop Iov of Zaraisk. During the Liturgy His Holiness ordained hypodeacon Anatoliy Butryakov, a year MTA student, deacon.

On August 19 (6), the Feast of Transfiguration of Our Lord, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral, assisted by Archbishop Iov Zaraisk.

Numerous parishioners and all who deeply revere the old Icon of the Mother of God "Hodegetria" come to attend the festal divine service at the Novodevichy Convent. In 1982, the divine services on August 9-10, were conducted by His Holiness Patriarch Pimen in the Dormition Church.

On the eve of the feast, His Holiness Patriarch Pimen was welcomed at the entrance of the convent by Metropolitan Yuvenaliy of Krutitsy and Kolomna. His Holiness then proceeded to the church where he was greeted at the western doors by the clerics and

ious worshippers. The festal All-Night Vigil was conducted. The heart-prayerful mood of the believers was kindled by the harmonious singing of the choir under the direction of the mentor, Nikolai Polyanov, a 3rd year student of the Moscow Theological Academy.

On August 10, the feast day itself, the Liturgy was also celebrated by Primate of the Russian Orthodox Church assisted by Metropolitan Yuvenaliy and the clergy of the church.

After the Liturgy a festal moleben to the Most Pure "Hodegetria" was conducted and "Many Years" was sung. Metropolitan Yuvenaliy addressed His Holiness with greetings. His Holiness congratulated the worshippers on the feast of all the land of Russia—the celebration in honour of the Smolensk Icon of the Mother of God, All-Merciful "Hodegetria".

S. KRYUKOV

Archimandrite KLIMENT Kapalin

Nominated and Consecrated Bishop of Serpukhov

a decision of His Holiness Patriarch Pimen and the Holy Synod of August 16, 1982, Hegumen Kliment Kapalin, senior helper to the assistant of the Moscow Theological Academy, has been designated Bishop of Serpukhov, Vicar of the Moscow Diocese, Administrator of the Patriarchal residences in Canada and a.i. in the U.S. Before that he was raised to the rank of archimandrite.

His Holiness Patriarch Pimen raised Hegumen Kliment to the rank of archimandrite during Divine Liturgy in the Trinity Cathedral of the Trinity-St. Sergyev Lavra on July 18, 1982, the feast of St. Sergiy of Radonezh.

On August 7, after All-Night Vigil in the Cathedral Church of the Holy Spirit in Minsk, Archimandrite Kliment was nominated Bishop of Serpukhov by Metropolitan Filaret of Minsk and Beryozovskiy, Patriarchal Exarch to Western Europe, Archbishop Nikodim of Kharlamov and Bogodukhov, Bishop German of Ufa and Belev and Bishop Afanasy of Nizhny Novgorod.

On his nomination Archimandrite Kliment delivered the following address: "Your Eminences, Your Graces, archbishops wise-in-God, stewards of the mysteries of God.

He voice of God which has directed my steps since my youth to God's temple of worship and pray to our Heavenly Father Who has called me to the holy ministry before the altar of the Church, now again calling me through you, the bishops of God, to accept a new obedience—to be a bishop of the Church

whom Christ purchased with His Own Blood (Acts 20.28)—and thus fulfil the decision of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod.

"At this auspicious moment I stand in front of you with trepidation and confusion, being fully aware not only of my unworthiness, impotence and the passing nature of human life, but also of the full weight of responsibility of my future ministry. It is difficult for the mind to grasp the extent of responsibility of bishop's ministry as successor of the Apostles and an Angel of the Church (Rev. 1.20).

"Such world famous hierarchs as Sts. Basil the Great, Gregory of Nazianzus, John Chrysostom, Athanasius the Great, Cyril of Jerusalem embarked upon this ministry with the fear of God and humbleness. It is also edifying to recall our Russian saints: Petr, Aleksiy, Iona, Filipp, Ermogen, Innokentiy of Moscow, Stefan of Perm, and many others. These men of great spirituality accepted apostolic ministry with great reverence and embarrassment.

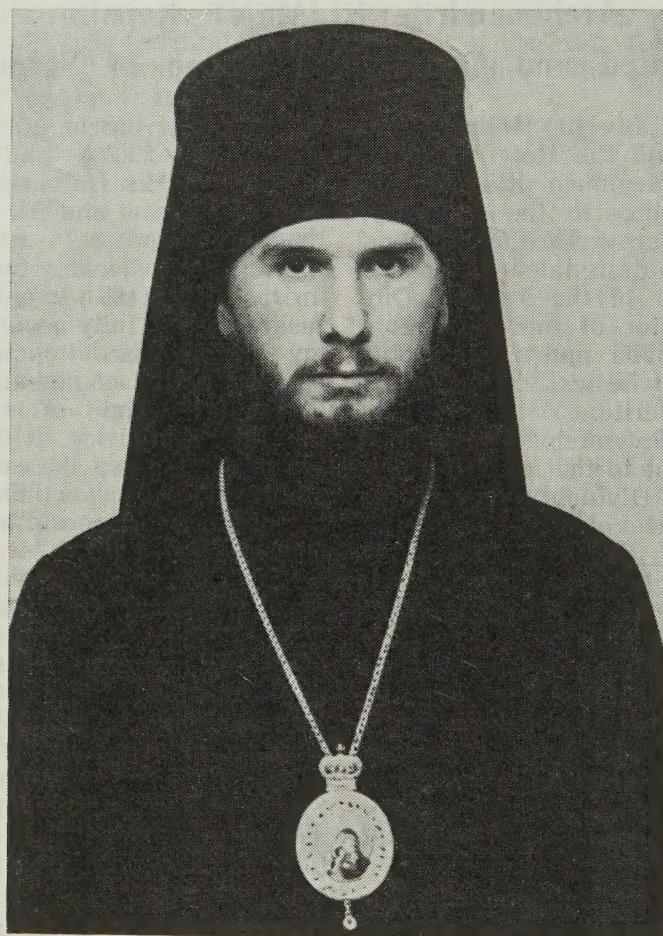
"And what can I, a young man who lacks experience in life and weak in spirit, say in response to this apostolic call? It is difficult for me to imagine myself worthy of this lofty mission. I recall the words of warning of that great Father of the Church St. Gregory of Nazianzus: 'One should first of all cleanse himself and then cleanse others, gain wisdom and then teach, become the light and then enlighten, come closer to God and then bring others to

Him'. How can I, inexperienced that I am, accept this ministry?

"But one can not resist the call of God. I accept this ministry, for I believe in the power and efficacy of Divine Providence and obey His will according to the words of the Psalmist David: *Commit thy way unto the Lord; trust also in him, and he shall bring it to pass* (Ps. 37.5).

"Beginning my episcopal ministry I would like to repeat the words of Metropolitan Filaret of Moscow: 'Episcopa-

to the service of God and His Church. As I grew up this inner vocation became more mature and clear. The most joyful days in my life were those when I came to the cloister of the great hegumen of the land of Russia, Sergiy, and especially when I entered the theological schools at 'The Trinity'. The years I spent there as a student and then as a teacher of the Moscow theological schools fostered in me love for the Church, helped me to understand Orthodoxy more deeply; it was



His Grace Bishop KLIMENT of Serpukhov

cy is for me not an honour but an exploit'. This exploit requires of man all his strength.

"As I now recall my past, I become convinced of the invisible but firm guidance of God. In my early youth I had but one desire—to devote my life

also there that my wish to serve the Church and beloved Motherland as a monk came true.

"As I leave with deep regret the theological schools and the Trinity Sergiy Lavra, where every day I spent was truly a school of life, I recall w

gratitude all my teachers and spiritual guides.

Now God calls me to serve amidst flock who lives far away from the Mother Church, but where the first seeds of Orthodoxy were brought by Russian people. Monks from our monasteries did a great work there as did St. Innocentiy, later the Metropolitan of Moscow, famous for his apostolic feat. His memory is sacredly preserved by the Russian Orthodox Church her faithful children in North America. May his pastoral ministry and selfless service of many other hierarchs of the Russian Orthodox Church be a good example for me.

Thinking of my future ministry, I beseech you, archpastors wise-in-God, to offer up prayers for me on the forthcoming sacred day of my Pentecost, through the imposition of your hands the grace of the Holy Spirit will descend upon me, that *a great high t, that is passed into the heavens* (4.14) may not deprive me of His grace and that, in the words of St. Paul the Apostle, *the grace of our Lord exceeding abundant with faith and which is in Christ Jesus* (1 Tim. 1.14), *that I can preserve that good which was committed unto thee... the Holy Ghost which dwelleth in us* (1 Tim. 1.14) and be *approved unto a workman that needeth not to be smed, rightly dividing the word of* (2 Tim. 2.15).

Expressing my deep filial gratitude to His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod for the high trust, I ask you, dear bishops, to always remember me in your holy prayers, for my strength only in prayers of the Church who is my pillar and ground, my protection and refuge.

And now bless me for my forthcoming ministry that God may grant me to fulfil it blamelessly to the glory of the Holy, Consubstantial and Life-Giving Trinity—of the Father, and of the Son, and of the Holy Spirit. Amen."

On August 8, 1982, the 9th Sunday of Pentecost, Archimandrite Kliment was consecrated bishop in the Minsk Cathedral Church of the Holy Spirit during Divine Liturgy by Metropolitan

Filaret and the hierarchs who had taken part in his nomination.

At the end of the Liturgy Metropolitan Filaret, presenting the crozier to Bishop Kliment of Serpukhov, delivered the following exhortation:

"Your Grace Bishop Kliment, our beloved brother in the Lord,

"Through Divine Providence and the grace of the All-Holy and All-Sanctifying Spirit you have now become a bishop of the Orthodox Church of Christ. Both for you and each of us, who have taken part in your consecration, this day has the same significance as the Day of Pentecost had for the Holy Apostles. Therefore take into your heart the words of Christ the Saviour which He told the Apostles before His Ascension: ...*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me... unto the uttermost part of the earth* (Acts 1.8).

"A very responsible path of episcopal ministry lies ahead of you: by a decision of His Holiness the Patriarch and the Holy Synod of our Holy Church you are being sent to the distant American continent. The Lord entrusts to you this remote, but also near to all of us, Orthodox flock. By your archpastoral ministry you should help it grow in the spirit of love for and devotion to the Mother Church.

"Fulfil your ministry with love and selflessness, be like that good shepherd who *giveth his life for the sheep* (Jn. 10.11).

"May the great ascetics of piety and enlighteners of the forefathers of your future flock, St. German of Alaska and St. Innocentiy, the Metropolitan of Moscow, inspire you in this ministry.

"Strengthen sisterly relations with the Autocephalous Orthodox Church and other Orthodox communities in America.

"Develop in a union of love in Christ relationship with all Christian confessions in order to promote implementation of the Gospel commandments of Christ the Saviour concerning the unity of all His faithful children (Jn. 17.21). Work for the good of Christian unity, implanting the seeds of peace, love and piety in the midst of your flock.

"The desire for unity of the whole flock of Christ, the whole of God's inheritance, seeking for ways to this unity are blessed, therefore the one who is seeking his brothers in Christ becomes the son of God, for he is building by that profound peace which extends far beyond the confines of the Church. 'We pray and always ask for peace: in churches, in prayers, in entreaties, in greetings... Why? Because peace is the mother of all goodness and the ground for joy'—says St. John Chrysostom.

"So enter, beloved brother, upon episcopal ministry and be a herald and servant of peace and love, brotherhood and justice, which are needed by all men.

"Embark upon this new path with peace and holy daring, without confusion, fear or doubt. The Lord Himself, our Chief Shepherd, Who has called you to this ministry, will also give you, through His mercy, the bountiful help in fulfilling your ecclesiastical obedience according to the loftiness and holiness of your episcopal dignity.

"You undoubtedly realize and feel that relying only upon his own strength a man weak, as he is, cannot accomplish with success this great and responsible ministry. But we find the strength and consolation in the fact that despite all our impotence, the episcopal ministry in its holy divine manifestations is performed in us by the grace of God, by the power of Christ.

"Therefore enkindle in yourself the gift of God, which you have got through the imposition of the hierachal hands (2 Tim. 1.6). The gift of God is the grace of the Holy Spirit, the grace of episcopacy which has been granted to you now. As fire needs fuel so also the grace requires our diligence to become inflamed. St. John Chrysostom says: 'Through carelessness and laziness this gift of God becomes extinct, through care and diligence it becomes inflamed'.

"Not relying upon your natural strength, always ask for help of the Lord in your diligent prayer, thereby fortifying your spiritual strength, and thus you, prayerfully bound with the Chief Shepherd our Lord Jesus Christ, will offer blessing to all who are expecting it.

"Give heed to the exhortations of the Holy Fathers, who taught not so much

by their inspired words, as by their lives, in which deeds were followed by words. Follow their example as best you can and remember the behest of St. Paul the Apostle that *a bishop must be blameless... vigilant, sober, good behaviour, given to hospitality, apt to teach; ... no striker, not greedy, filthy lucre; but patient, not a brawler* (1 Tim. 3.2-3). Let another admonition of the Apostle be always alive in your heart—*be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4.12).

"I would like to recall the words of Paul the Apostle he said addressing young Bishop Timothy: *Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure* (1 Tim. 5.22).

"Never forget these words of Apostle, carefully examine candidacy for priesthood, let you may not bear responsibility before God for the worthy whose *mind and conscience defiled* (Tit. 1. 15).

"Enter, our beloved brother in Christ upon the apostolic ministry with firm faith in the almighty help of God, filled with the zeal of God's glory and the realization that your labour will be of benefit to the Mother Church and our Motherland, the lot of whose peoples the Russian Orthodox Church has been sharing for her millennial history enlightening them with the holy idea of Christian love and brotherhood, calling them to love Motherland and to serve peace even unto self-sacrifice.

"And now take this archpastoral censer and by the grace bestowed upon you give the Lord's blessing to the people of God who took part in your consecration through their prayer and yearning to receive your first archpastoral blessing."

* * *

Bishop Kliment (secular name G. I. man Mikhailovich Kapalin) was born on August 7, 1949, in the town of Menskoe, Moscow Region, into the family of a worker. After finishing secondary school he studied at the Moscow Machine-Building College.

In 1970, he became a second-year student at the Moscow Theological Seminary. From September of that year

November of 1972, he served in the Army. Then he continued his at the seminary, which he graduated in 1974.

In 1978, he graduated from the Moscow Theological Academy with the degree of Candidate of Theology for his thesis for the Faculty of Pastoral Theology entitled: "The Spiritual Cast of Mind and Behaviour of the Pastor" and taken on the staff of the academy as helper to the assistant rector and teacher at the correspondence courses. In 1979, he was appointed teacher of General Church History at the seminary. In the 1981/1982 academic year he was acting as a senior helper to the assistant rector.

December 7, 1978, Archimandrite Klimandr, assistant rector of the Moscow Theological Academy, professed under the name of Kliment in honor of St. Clement the Holy Martyr, of Rome.

December 24, 1978, the 27th Sunday after Pentecost, in the Academy church of the Protecting Veil, Archimandrite Vladimir of Dmitrov, rector of

the MTA, ordained Monk Kliment hierodeacon, and on April 7, 1979, the Feast of the Annunciation of the Blessed Virgin—hieromonk.

On October 14, 1981, the Feast of the Protecting Veil of the Mother of God, with the blessing of His Holiness Patriarch Pimen Hieromonk Kliment was raised to the rank of hegumen. On the occasion of Holy Easter of 1982 he was presented with palitsa.

From 1977, he has taken part in the work of Syndesmos; in October of 1980, he participated in the all-European conference on theological education, sponsored by the WCC First Programme Unit on Faith and Witness in Herrschlücke (GDR). In October of 1981, at the XIII General Assembly of the Ecumenical Youth Council in Europe (EYCE) in Parede (Portugal) he was elected member of the EYCE Executive committee.

In April 1982, he headed the delegation of young Christians from the Soviet Union at the 3rd European Ecumenical Youth Conference (Burgschaidungen, GDR).

The Feast of the Synaxis of the Saints of Radonezh

July 6/19, 1981, it was decided to celebrate in the Trinity-St. Sergiy Lavra east of the Synaxis of the Saints of Radonezh on the 2nd day after the "Summer" Feast of St. Sergiy.

The synaxis of the saints of Radonezh includes such widely-known and beloved saints as: Kirill of Beloe Ozero, Anton of Mozhaisk, Savvatiy of Vetski, Pavel of Obnorsk, Iakov Znabrovsky, Nikifor and Nikita of Suzdal, Dimitriy of Priluki, and others and Pavel of Rostov. More than 20 saints performed their spiritual feats in the Monastery of the Life-Giving Trinity or maintained spiritual contact with disciples of St. Sergiy.

One year ago, on June 11, the Father Superior of the Lavra, Archimandrite Ieronim († 1982), consecrated the new chapel dedicated to the Synaxis of the Saints of Radonezh. The side-chapel is in the northern part of the Church of the Saints Who Shone Forth in the Land of Russia, which is under the

Dormition Cathedral of the Lavra. On July 6/19, the day after the Feast of the Invention of the Holy Relics of St. Sergiy, the Feast of the Synaxis of the Saints of Radonezh was celebrated for the first time. The pilgrims, who came to the Lavra for the Feast of St. Sergiy from across our country, after the glorification of the Hegumen of the Land of Russia took part in celebrations commemorating the triumph of his educational activity, praised St. Sergiy as the father of Russian monks and his "host of disciples"—ascetics and enlighteners, "who pleased unto God in all ends of our land" (apostichon of the Service to St. Mikhei of Radonezh, May 6).

This year, pilgrims from all corners of our country came for the "summer" Feast of St. Sergiy. The disciples of St. Sergiy, wherever they were led by their aspiration to enlighten peoples with the Word of God, always cherished the sacred memories of their abba and the Monastery of the Holy Trinity; and

now they "stand together" before the Heavenly Throne. At present the Lavra, the spiritual centre of our country, gathers its spiritual children to commemorate the Synaxis of the disciples of St. Sergiy.

On July 6, 1982, at 8 a. m., Archimandrite Evseviy, assisted by Lavra brethren, celebrated Divine Liturgy in the Chapel of the Synaxis of the Saints of Radonezh. After the festal moleben, Archimandrite Evseviy congratulated the worshippers upon the patronal feast of the Lavra, thanked them for their spiritual feat—two days of prayers in

the churches of the monastery. Father Evseviy pointed out that the feast was established with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, the Holy Archimandrite of the Lavra, who takes paternal care of the cloister, its brethren and pilgrims. The grandeur and spiritual prosperity of the Lavra are in many respects the result of the care, attention and love for the Lavra on the part of our father, Pimen.

In conclusion of the celebration "Many Years" was sung.

The Feast of the Synaxis

On January 23/February 5, the Feast of St. Gennadiy the Miracle Worker of Kostroma and Lyubimograd, the Synaxis of the Saints of Kostroma was celebrated in 1982 in the churches of the Kostroma Diocese*. The feast was established with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia.

Celebrating synaxises of the saints of God is one of the traditions of the Russian Orthodox Church, including among them: the Synaxis of the Saints of Rostov and Yaroslavl (May 23/June 5), the Synaxis of the Saints of Tver (1st Sunday after June 29/July 12—the Feast of Sts. Peter and Paul the Chief Apostles) and the Synaxis of the Saints of Vologda (3rd Sunday after Pentecost). In 1981, His Holiness Patriarch Pimen gave his blessing to celebrate the Synaxis of the Saints of Radonezh on July 6/19 (see *JMP*, 1981, No. 10, p. 22).

From olden times in the churches of Kostroma and in the parishes of the diocese it is customary to commemorate "our holy and God-bearing Father Gennadiy, the Miracle Worker of Kostroma and Lyubimograd, and all holy fathers, the patrons of the land of Kostroma" at the Dismissal of all divine services. While conducting All-Night Vigil, at the Liturgy, the officiant appeals to God: "...through the prayers of our holy and God-bearing fathers—Gennadiy of Kostroma and Lyubimograd, Paisiy of Galich, Avraamiy of Chukhloma, Iakov Zheleznyborovsky, Makariy Pisemsky, Pakhomiy of Nerekhta, Ferapont Mon-

of the Saints of Kostroma

zensky, Makariy Unzhensky, Varnav of Vetluga, Tikhon of Lukhov, and other holy fathers and patrons of the land of Kostroma..."

The Kostroma Diocesan Administration, with the blessing of Archbishop Kassian of Kostroma and Galich, petitioned His Holiness Patriarch Pimen for the establishment of a Feast of Synaxis of Patron Saints of the Land of Kostroma. There were also submitted a troparion, kontakion* and glorification for the feast, as well as historical information about the saints.

The Synaxis of the Patron Saints of Kostroma includes God's holy men, who performed their ascetic acts and ended their lives in the Kostroma area, as well as the natives of Kostroma, who embarked upon the path of spiritual education there.

The spiritual feat of the saints of Kostroma is founded on following the teaching of the Holy Fathers of the Eastern Orthodox Church. Fulfilling the precepts of the Holy Fathers in their ascetic acts, they set an example of truly Christian life, were Christian lighteners and teachers of spiritual life—the salt of the earth... and the light of the world (Mt. 5. 13-14).

Now through their prayers by the Throne of God they continue to give spiritual guidance to the whole of the Russian Orthodox Church. Our faithful people honour their memory with gratitude.

Archpriest PETR NETSVETAEV

* The troparion and kontakion were composed by Archbishop Kassian of Kostroma and Ga-

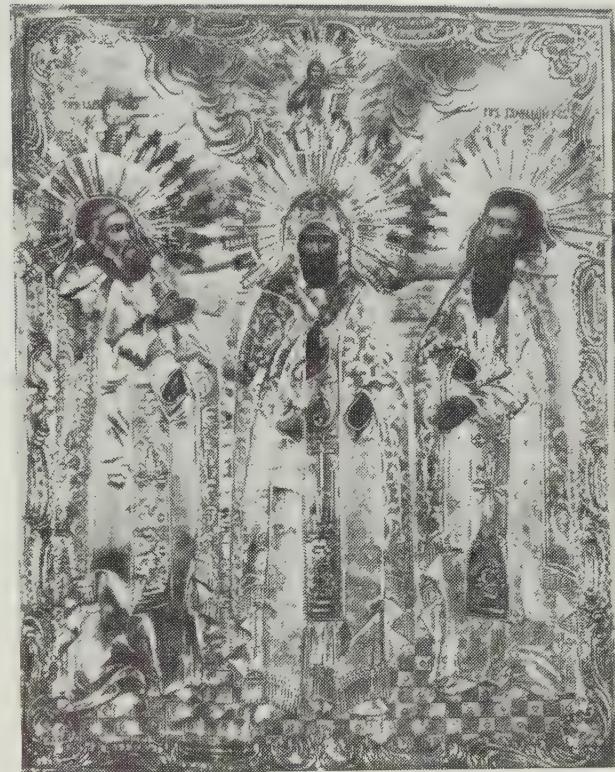
* The Kostroma See was established in 1744.

The Disciples of St. Sergiy in the Land of Kostroma

the feast of the synaxis of saints, heavenly patrons of ancient land of Kostroma, established with the blessing of His Holiness Patriarch of Moscow and All Russia. It was celebrated for the first time on January 23 (February 5), 1982, the Feast of St. Gennadiy, the Miracle Worker of Kostroma and Lyubimograd. The foundation of the city of Kostroma dates back to 1152. After the death of Prince Vsevolod of Vladimir, called "Big" (1154-1212), the Vladimir Principality was divided into three apanage principalities: those of Suzdal, Moscow and Kostroma.

In the 14th-15th centuries the monks of the Trinity-St. Sergiy Monastery launched their work of enlightenment on a large scale. With the blessing of St. Sergiy his disciples founded 12 monasteries in cities and 15 in seven wildernesses in uninhabited areas. In the flat territory of Kostroma, crossed by many rivers, one of these centers of cultural development was along the Sheksna River, lake Beloe and the other—northwards along the Kostroma River to Kargopol. The tribes who lived between two rivers were enlightened by the disciples of St. Sergiy, the saints of the land of Kostroma—St. Avraamiy of Churma († 1375, feast day July 20), the founder of several monasteries, enlightener of local Finnish tribes; St. Iakov Zheleznyborovsky († 1422, feast day April 11); St. Makariy Pisemsky (14th century, feast day January 10); and St. Iakov Obnorsky († 1429, feast day January 10).

The hardships of hermit's life were well known to St. Sergiy, who would ask: "Can you endure poverty, starvation, thirst and other privations?" The saint rejoiced at heart, for his disciples might up strong successors to themselves. With the blessing of another disciple of St. Sergiy, St. Kirill of Beloe



Sts. Sergiy of Radonezh, Feodosiy of Totma, and Gennadiy of Kostroma and Lyubimograd
19th century icon

Ozero († 1427, feast day June 9), and St. Kirill's successor—St. Korniliy Komelsky, the following ascetics sowed the seeds of the Faith of Christ in this land: St. Gennadiy of Kostroma and Lyubimograd († 1562, feast day January 23), St. Kirill of Novoe Ozero († 1532, feast day February 4), St. Adrian Monzensky († 1610, feast day May 5); and the founder of the Monastery of the Annunciation on the Monza River, St. Ferapont Monzensky († 1597, feast day December 12). St. Iakov Brylinsky (or Bryleyevsky, 15th century, feast day April 11), St. Iakov Zheleznyborovsky's disciple and associate, founded the Wilderness of the Presentation of the Blessed Virgin in the Temple.

In the Monastery of St. Paisiy of Galich († 1460, feast day May 23), who invented the Ovinovskaya Icon of the

Mother of God (feast day August 15), St. Iakov of Galich († late 15th—early 16th centuries, feast day April 7) lived and worked. In the 16th century St. Aleksandr Vochsky (feast day March 27) founded the Monastery of the Transfiguration on the Vocha River.

In the middle of the 15th century St. Dionisiy of Suzdal († 1384, feast day October 15), "fellow-in-fasts and colloccutor" of St. Sergiy, "sent twelve men from his brethren to upper cities and countries, wherever God would bless them to go, to enlighten peoples spiritually and found cloisters". Among these twelve was St. Makariy Unzhensky († 1444, feast day July 25), the founder of three cloisters. In the 17th century, under the Tsars Mikhail Feodorovich and Aleksei Mikhailovich, the Unzha Monastery of St. Makariy became second in importance after the Trinity-St. Sergiy Lavra. St. Mitrofan of Voronezh († 1703, feast day November 23) was the father superior of the monastery and later, in schema, took the name in honour of St. Makariy Unzhensky. The ties of spiritual brotherhood linked St. Makariy with St. Varnava

of Veltuga († 1445; feast day June 13), the founder of the Monastery of St. Varnava, round which the town of Varnvin rose with time. St. Grigorii Pshemsky († 1142, feast day September 30), a zealot and ascetic, founded a cloister on the Pelshma River. He did great deal to reconcile warring Russian princes.

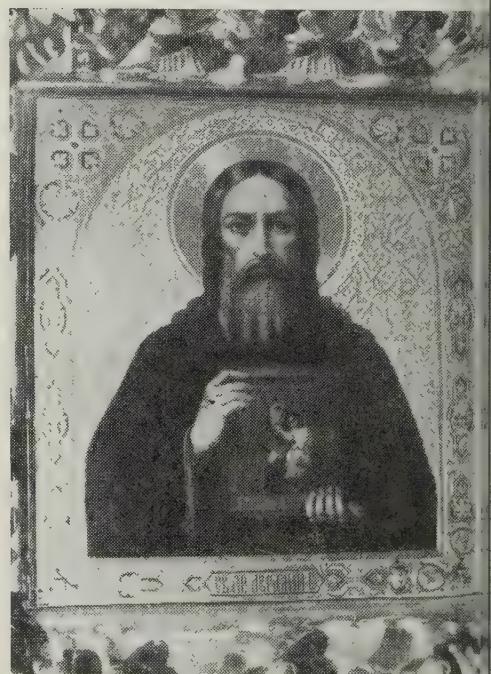
St. Iona, the Metropolitan of Moscow and All Russia († 1461, feast day July 15), who was born in the Kostroma area, began his monastic acts in one of the Galich monasteries.

With the blessing of St. Aleksiy, the Metropolitan of Moscow, and colloccutor of St. Sergiy, St. Pakhomiy of Nerevta († 1384, feast days May 5 and 15) founded in the land of Kostroma the Monastery of the Holy Trinity.

As the chronicler said, St. Sergiy "was the teacher for both—all the cloisters of Russia and also for common Russian people". His discourses enlightened pagan and half-pagan tribes in the name of the Holy Trinity and added them to the Russian Orthodox Church. Out of the many branches of the spiritual genealogical tree which



St. Tikhon of Lukhov, Kostroma



St. Avraamiy of Galich, Kostroma

its roots in the Trinity-St. Sergiy a, the following yielded generous s in the land of Kostroma: Belo- aya (from St. Kirill of Beloe Oze- Komelskaya (from St. Kirill Ko- ky), Zheleznoborovskaya (from St. v Zheleznoborovsky) and Nizhe- dskaya (from St. Dionisiy of Suz-

e two collective feasts in honour ussian saints are especially dear he Orthodox conscience—the Sy- s of the Saints of Radonezh and Synaxis of the Saints of Kostroma.

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I. AVDIEV

In Memory of Metropolitan Makariy of Moscow (1816-1882)

1982 it was 100 years since the h of the great Russian Church orian and theologian, Metropolitan ariy (Bulgakov) of Moscow and mna.

Mikhail, the future metropolitan and lar, was born in September 1816 the family of Pyotr Fomich Bulgaga- a parish priest of the St. Florus ch in the village of Surkovo, Kursk erniya. When his father died the was only seven. His mother, Ste- da Grigorievna, was left with six ll children. In the 19th century vil- parish clergy belonged to the est sections of society, like most of parishioners. When village priests , their widows with their large fa- es were left practically without any

source of livelihood and were hardly able to make both ends meet.

Divine Providence has chosen a boy from such a poor family to be elevated to the heights of an ecclesiastical and scholarly carrier. "The odds seemed to be combined in the beginning to suppress and stifle this life: he became a poor orphan at an early age, weak and seekly for lack of means... Who could think that this unfortunate, neglected boy who had practically no hope for the future, would become a great Church hierarch, the teacher of many generations, organizer of Church life, an exemplary patriot, ascetic and champion of education" (9, p. 9).

In September 1827, the boy entered a district theological school in Belgo-

rod. At that time such schools were among the poorest, and though the one in Belgorod was considered to be the best in the Kursk Guberniya, its 1200 pupils were crammed into tiny classrooms. From that time and to the end of his life the future hierarch entertained a desire to improve the conditions in theological schools in every possible way. In the subsequent years he vowed to donate the money he received for his publications for the benefit of theological schools and for the promotion of education in Russia in general.

The sickly child brought up in want and poverty, the boy at first was among the most backward pupils. While his classmates were playing or resting, he spent most of his time preparing his lessons. As he sat over the textbook in the schoolyard one day, one of the boys threw a stone which happened to hit him on the head. Doctors, who examined the deep wound, and also his teachers—all thought that the unfortunate weakling was seriously incapacitated. But to everyone's surprise the wound healed quickly and the boy recovered. He also recovered from his frequent headaches which plagued him from infancy and which were accompanied by mental lapses and loss of memory. The boy began to show an amazing aptitude, but he inherited from the previous difficult years in school his zeal to learn and his capacity for work.

In 1831 Mikhail Bulgakov entered the Kursk Theological Seminary whose staff included many gifted teachers who treated students with love and understanding and were able therefore to exert great influence on them. In the latter years Bishop Makariy attributed his fine literary style to the sound teaching methods of Professor Lubetsky who taught literature and who made every effort to teach his students to write well and in a good literary style. Another teacher, P. Ya. Krasin, who conducted the philosophy course, taught his pupils independent reasoning. All these qualities were indispensable for the future author of the History of the Russian Church and of the Dogmatic Theology.

It was at that time that the gifted



youth developed a friendship with rector of the seminary, Archimandrite Elpidifor Benediktov, which lasted the rest of his life. A true ascetic, rector was a considerate and human teacher whose example influenced only the mind of his young friend, also his moral and spiritual growth and formation. Being sincerely fond of youth, Archimandrite Elpidifor educated him more through his own example than by admonitions, teaching him to engage in constant, daily self-improvement. For the rest of his life Mikhail, perhaps unwittingly, imitated his friend like a son would his father, in the manner of speaking, his bearing, in the way he walked and even in his handwriting (5, Vol. I, p. 36).

It is interesting to observe that records of the seminary and later the theological academy mentioned dignity as the foremost character trait of Mikhail Bulgakov.

In 1837 he became a student of Kiev Theological Academy. Asceticism, prayer and constant work became permanent companions in life.

In his theses written in the academy members of the faculty noted his comprehensive elaboration of the theme, clarity and concise style. In his composition "The Plan of Christian Asceticism" he considered the way of introducing the spirit of the Christian

rine into life. Hieromonk Prof. Afanasy Borisovich found his work to be prior to all other writings on this subject which he knew. The work was commended by Metropolitan Filaret of Moscow (5, Vol. 1, p. 80).

He should make special mention of the time when Mikhail Bulgakov became a final-year student at the academy. This can be said to be the end of the preparatory period, and with his course he proclaimed himself as a unique in his kind historian of the Russian Orthodox Church.

The work demonstrated Mikhail Bulgakov's desire and ability to trace and use of all the possible source materials, analyze a vast amount of material and systematize them in keeping with a strictly scientific plan.

The sizeable work received a favourable appraisal from Metropolitan Filaret of Moscow. It was published in 1843. It is written in a light, animated style, which acquires in places an artistic quality and which is typical of the subsequent compositions of Metropolitan Makariy.

M. P. Bulgakov was professed in his first year in the academy, in February 1843, with the name of Makariy in honour of the Holy Martyr St. Makariy, Metropolitan of Kiev.

Having thus brought up within its walls this young and talented historian, the Kiev Theological Academy was able to open a Chair of Church and Secular History headed by Hieromonk Makariy. Until that time the academy offered no systematic course in Church or Secular History, and the first lecturer in these subjects had to prepare his lectures all by himself.

Father Makariy began his career in education by preparing a scientifically substantiated programme. This proved to be so mature that in the later years it provided the basis for his famous work on the history of the Russian Church in 12 volumes.

1846 saw the publication of the first part of the introduction to the "History of the Russian Church"—which consisted of the lectures which he read to students of the Kiev Theological Academy, which he wrote in only two months'

time. They were published with minor corrections under the title "The History of Christianity in Russia Before the Prince St. Vladimir, Equal to the Apostles, as an Introduction into the History of the Russian Church".

In comments on this work contemporary scholars noted its well-founded conclusions, remarkable impartiality and simple style (5, Vol. I, p. 108).

The second part of these academic lectures was published, also with only minor corrections, in 1847 under the title "A View of the History of the Russian Church Before the Tatar Invasion". In this work the author comes out not merely as a historical scholar, but as an Orthodox teacher of Orthodox History and Ethics.

As his students later recalled, the lectures of Father Makariy remained in their memory for the rest of their life. The two most prominent lectures of his course were: about the Time of Troubles in Russia, in which the author attempted to prove on the strength of documentary evidence that Boris Godunov had not been involved in the martyrdom of Tsarevich Dimitriy, and the other "The Ways of Divine Providence During the Tatar Conquest of Russia". Both were published soon in the journal "Mayak". In them the author speaks of the lofty predestination of Russia and its people, about the special will of Divine Providence about our Motherland, and its special place in world history.

By that time Hieromonk Makariy became a mature scholar. He strictly adhered to a most detailed daily schedule, which he drew up for himself, and surprised people around him with his punctuality and neatness.

By the start of the 1842/1843 academic year Hieromonk Makariy was transferred to the St. Petersburg Theological Academy. This was the most fruitful and productive period of his life.

In St. Petersburg, Father Makariy was appointed to one of the foremost theological chairs—the Chair of Dogmatic Theology. He led a very busy life of which even he himself complained, despite his exemplary capacity for work. Besides teaching at the academy he was writing a "Collection of Dogma-

tic Passages from the Works of St. Dimitriy of Rostov". This work came to be known as "the indispensable synopsis for guidance in seminaries" (5, Vol. I, p. 154). The sole biographer of Metropolitan Makariy, F. I. Titov, wrote about this work: "...Is it here that we must look for the beginning of that ecclesiastico-historical trend which is typical of the theological works of Makariy and which gives them special value in the eyes of the true champions of Orthodoxy?" (5, Vol. I, p. 156).

His close contact with the works created by the genius of St. Dimitriy of Rostov showed to him the spirit and direction of Orthodox dogmatic theology. The book consists of five chapters whose titles repeat those of his academy lectures: 1) About the Holy Faith and Church in General; 2) About God and His Divine Attributes; 3) About the General Actions of God in the World—the Creation and Providence; 4) About God as the Saviour of the Human Race; 5) About the Divine Economy of Man's Salvation.

The next work of Hieromonk Makariy—"The Introduction into Orthodox Theology"—was published in 1847. It consists of a foreword and three parts. The foreword provides a general information on this subject, the first part speaks of the Revelation and Christian religion as the only true Revelation, the second—about the sources of Orthodox theology and the Orthodox Church as a keeper and interpreter of these sources. The third part outlines the system of Orthodox theology as such.

For this work the Holy Synod conferred on Archimandrite Makariy the degree of Doctor of Theology in 1847.

Three years later, before he was 30, Father Makariy completed reading his first course of lectures at the academy being already an archimandrite, a professor and assistant rector of the academy. All his life he deeply cherished the benevolence of "Divine Providence towards him" (8, p. 8), and in response to this Supreme Love he applied himself to his scholarly labours to which he had been called with an even greater vigor and zeal.

Archimandrite Makariy remained in

his post of professor and assistant rector of the St. Petersburg Theological Academy for seven years. During this time he was working on a program on dogmatic theology which later provided the foundation of his dogmatic system. Besides his lecture courses the Introduction into Orthodox Theology and Dogmatic Theology Archimandrite Makariy also read lectures on Russian Church History for the final-year students of the academy.

He also succeeded in regimenting academy life in a way that was inspired by the awareness of its necessity and usefulness. One of his students wrote later: "...He not only worked out a social order of ethical life for the students, but even made them like it" (p. 55).

1849 saw the publication of the first volume of his "Orthodox Dogmatic Theology". Its introduction discusses the purpose of Orthodox dogmatic theology, the Christian dogmas as its subject, the origin and development of dogma in the Church, the sources and prototypes of Orthodox dogmatic theology, the classification of dogmas, the method of study, and there is also an essay on the history of Orthodox Dogmatic Theology. This is followed by a teaching on God Who is in Himself, God, One in Substance and Three in Persons.

In 1850 Archimandrite Makariy published in the academy journal *Khri-anskoe chtenie* (Christian Reading) the article entitled "The Russian Church in the Days of St. Vladimir and Yaroslav Before the Election of Metropolitan Ilarion" (part 1, pp. 54-13). This article was the beginning of a remarkable work on Church history in 12 volumes which he was writing to the end of his life.

On December 20, 1850, Archimandrite Makariy was appointed Rector of the St. Petersburg Theological Academy and, on December 24, he was nominated Bishop of Vinnitsa.

Students had this to say about his administration of the academy: "...Throughout the time of the administration of the academy we saw nothing except a most sincere, straightforward and benevolent attitude towards us on his part... There was nothing rude, a

us or false... This educated in us, pupils, a feeling of frankness and truth... I can recall no occasion

Vladyka Makariy made some in his duties.

I knew the whole order of his life only by the hour, but even by the eye, a life that was orderly and inclined to a very high degree... There was no limit to our respect for him. With his truthful and straightforward manner... he softened the academy discipline which was used to be very strict and stern. He was above all flat and servility, and all that mattered him was an honest attitude to us. We are confident that no pupils would regard these words as an exaggeration" (9, p. 15).

And here is a testimony of yet another student: "...The time under Vladyka Makariy was a time of manifold and various activities at the academy. All led a common intellectual life" (7, 1).

During this busy period Vladyka Makariy became the soul of the Church Committee in charge of publication of books on spiritual and ethical subjects. He took an active part in publishing books and pamphlets for common people: lives of saints, descriptions of holy places, and selections from the writings of the fathers and teachers of the Church. The second and third volumes of the "Orthodox Dogmatic Theology" were out in 1851. They included the teaching about God in His general attitude to the world and man, the teaching of God as the Saviour and about the special attitude to the human race. The fourth and fifth volumes which were published in the following year contain the teaching on grace and Sacraments, about God as the Judge and Rewarder (5, p. 396).

For this work His Grace Makariy was awarded the Demidov Prize by the Academy of Sciences, the prize for the best scholarly work of the

subsequent works of Vladyka Makariy were devoted mainly to the history of the Russian Church and the Believers.

The History of Russian Schism was out as a separate book in 1855. Among the numerous comments on it

there was also an opinion of the prominent historian, Academician P. A. Pletnev. He wrote to Bishop Makariy: "Your new work will set an example to our scholars of how to collect historical materials, how to arrange them into one pragmatic composition and, finally, how to expound history in its lofty significance... While reading your new work, I keep wondering how, being still a young man, you have been able to extract from new and hitherto unknown sources such wealth of detailed information on the subject which, one can say, was not investigated by anyone before and make this purely specialized work so interesting and convincing" (5, Vol. I, p. 422). The publication of the first three volumes of the "History of the Russian Church" two years later marked the beginning of a new epoch not only in the life of the young bishop, but also in the history of Church historical literature.

Today, 125 years later, we can still say with confidence that his work has not lost its scholarly value.

In 1857 Vladyka Makariy was appointed Bishop of Tambov and Shatsk. It was hard for him to leave St. Petersburg mainly because in the city there were numerous archives and books which he needed for his work on the "History of the Russian Church". But the main thing was the change in the nature of his duties because in Tambov all his time and strength had to be devoted to the task of administering the diocese. It was only from time to time that the Vladyka was able to pursue his scholarly work. His favourite work which he regarded as the main work of his life, had to be pushed far in the background. But, as always, Bishop Makariy did not complain, accepting with humility and gratitude everything that Divine Providence had in store for him.

In his diocesan administrative duties he was first and foremost after the truth. He tried to appoint to various posts the most worthy people, to provide greater opportunities for men who were capable and educated. As his subordinates used to say: "He sought out and rewarded the merit... And how he was able to encourage those who came to see him!" (9, p. 13).

In two years' time he was transferred to Kharkov which gave him fresh opportunities to continue his favourite work... The fourth and fifth volumes of the "History of the Russian Church" were completed by the end of 1865. They are devoted to the period when the Russian Church gradually gained her independence, when she and the Russian state were languishing under the Mongol-Tatar yoke. The work follows the same general plan as all the previous ones. The fourth volume describes the conditions of the Church hierarchy, flock, monasteries and liturgy during that period; the fifth—the Church law, spiritual literature, the state of faith and morals.

"....I can say with confidence that we have had no Church history written in such a perfect order, with such knowledge of facts, such impartiality and clarity in the smallest details." This view of the new work was expressed by the historian N. G. Ustryalov (5, Vol 11, p. 225).

In the meantime Bishop Makariy continued to work on the sixth, seventh, eighth and ninth volumes.

In 1868 he was appointed Archbishop of Lithuania and Vilna. During his service there he continued to work on his "History". As times passed his works were improving from the scholarly and artistic point of view.

The humble acceptance by the Vladyska of a new appointment to the Metropolitan See of Moscow and Kolomna in 1879 did not interrupt his scholarly work. He seemed to be aware of the fact that his time was running out and was in a hurry to complete his work of many volumes. He published the tenth and eleventh volumes. The next two volumes, which he failed to complete, were published in 1883 by his brother, Aleksandr Petrovich Bulgakov, an archpriest of the Cathedral of the Kazan Icon of the Mother of God in St. Petersburg. In these last volumes Metropolitan Makariy traced the history of the Russian Church following the establishment of the Patriarchate.

"Great were the spiritual gifts of the late Vladyska, and great was his personal exploit. He truly was a good and faithful servant who has gained and in-

creased the talent given him (Mt. 5). He combined work with studies and rested as he worked... A truly great man of science! A great figure in Church life". This was written about Vladyska Makariy by Archpriest P. Smirnov (9, p. 11), one of the persons who knew him personally.

Metropolitan Makariy was interred in the Dormition Cathedral of the Trinity St. Sergiy Lavra. Carved on the tombstone are two books—the main work of his life—*Dogmatic Theology* and *A History of the Russian Church*.

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N. ILYICHET

His Grace Archbishop Sergiy

His Grace Sergiy (secular name P. Aleksandrovich Golubtsov), the former Archbishop of Novgorod and Velikaya Russa, died on June 16, 1982, in the Trinity-St. Sergiy Lavra where he lived in retirement.

He was born on April 16 (29 New Style), 1906, in Sergiev Posad (now Kostroma). His childhood and youth passed in the protecting shadow of the Monastery of St. Sergiy of Radonezh. His father, Aleksandr Petrovich Golubtsov (1860—†July 4, 1911), was a learned scholar—a Doctor of Theology and professor of the Moscow School of Painting, Sculpture and Architecture. A. P. Golubtsov was noted for his conscientious and scrupulous attitude to his research work. He was a very modest, honest and straightforward person, a demanding and thoughtful educator of young people who took a considerate and kind attitude to people around him in general.

The mother of His Grace Sergiy, Vladyka Sergeyevna Golubtsova (1867—†July 10, 1920), was the daughter of priest Sergiy Smirnov, the Rector of the Moscow Theological Academy. The traditionally pious family had four children, four of whom later devoted themselves to serving the Church (priests Nikolai*, Serafim**, Nun Maria and Archbishop Sergiy).

S. Golubtsova was a woman of Christian faith who fully relied on God's will. She had a thorough knowledge of the Holy Scriptures and had memorized many passages by heart. The early death of her husband came as a great personal tragedy, but she was able to find spiritual support in Hieroschemamonk Aleksiy (Soloviev; born 1892, 1928) of the St. Zosima and Savvatiy Monastery near Smolensk who was a relative of the Smirnovs. Father Aleksiy described O. S. Golubtsova as "most devoted daughter of notable

* See the obituary in *JMP*, 1963, No. 11, 2, 23.

** See the obituary in *JMP*, 1981, No. 11,



humility and meekness". She devoted herself entirely to bringing up her children, and she died of smallpox which she contracted while looking after some sick peasant children in the Tambov Gubernia.

After her death, the children were looked after by their elder sister Natalia (subsequently Nun Sergia; †August 19, 1977), who placed them under the spiritual guidance of Hieroschemamonk Aleksiy.

Vladyka Sergiy recalled Hieroschemamonk Aleksiy, who exerted upon him great influence in his youth, as "a starets who had an exceptional measure of grace".

Father Aleksiy told Vladyka's sister, N. A. Golubtsova, that her brother would become a bishop, adding "if only he does not become too proud". (She told Vladyka Sergiy about this prophesy concerning him only during the 1970s, when he was already in retirement.)

In the 1920s, P. A. Golubtsov also had close spiritual affinity with the

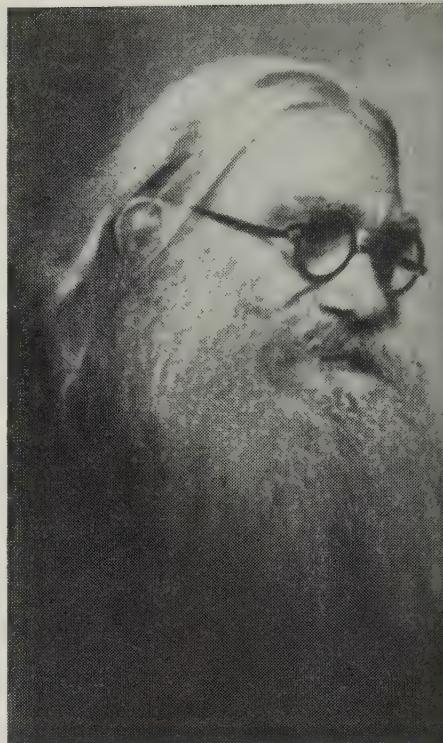
Lavra's confessor, Hegumen Ippolit, and with Hieromonk Dosifei who confessed the pilgrims visiting the St. Zosima Wilderness.

In 1923, P. A. Golubtsov finished a secondary school at Sergiev Posad. Having inherited from his mother an artistic talent, he took lessons of painting from the painters M. V. Boskin and Stolitsa at Sergiev Posad in 1923-1924. At that time he became acquainted with Father Pavel Florensky who lived in Sergiev Posad, and who was from 1918 to 1920 the learned secretary of the Commission for the Protection of Art Monuments and Historical Landmarks of the Trinity-St. Sergiy Lavra. At times P. A. Golubtsov read the Hexapsalmos during services conducted by Father Pavel in the domestic chapel of the refuge for retired Red Gross nurses. He remembered these services for the rest of his life for their deeply reverential and inspired mood and beauty. Father Pavel produced a strong influence on Pavel Golubtsov, and it was he who introduced the youth to the painter V. A. Favorsky (1886-1964). He referred the youth to painters P. Ya. Pavlinov (1881-1966) and L. A. Bruni (1894-1948) who gave him private lessons of drawing and painting.

At that time a number of the Lavra brethren lived in Sergiev Posad and P. A. Golubtsov knew many of them personally, including the father superior of the Lavra, Archimandrite Kronid Lyubimov who gave him his blessing in 1923 to become a monk. In those years P. A. Golubtsov was closely attracted by the spirituality of St. Sergiy, who was to become his Heavenly Patron. He experienced the spiritual guidance of the great saint and his prayerful intercession for the rest of his life.

In 1924, P. A. Golubtsov moved to Moscow and got a job at the State History Museum where his elder sister Maria worked at that time.

In 1925, P. A. Golubtsov worked in the Old Russian Painting Section of the Central State Restoration Workshops headed by Academician I. E. Grabar. From 1929 to 1930 P. A. Golubtsov was a 2nd and then a 3rd year student of the ethnology department



Schema-Archimandrite Ilarion

of Moscow State University, specializing in the theory and history of fine arts. From 1925 to 1940 he worked as a restorer at the State History Museum and was charged with organizing exhibitions in various museums.

During these years P. A. Golubtsov wrote several scientific works: 1) Construction and crafts in the St. Pafnutiy of Borovsk Monastery in the 17th century (on the basis of monastic archives); 2) Concerning the problem of monumental paintings in the St. Pafnutiy of Borovsk Monastery in connection with its architecture (a paper presented at a scientific session in the State History Museum); 3) Concerning the history of portraits of Patriarch Adrian (a paper read in the section of ethnographic illustrations of the State History Museum).

In the beginning of the Great Patriotic War, in August 1941, P. A. Golubtsov was called into the army and continued to serve in the rank of sergeant in the 6th Reserve Motorized Regiment. He was made a battalion and then a regimental painter and was decorated with the medal "For Victory".

Germany in the Great Patriotic 1941-1945".

After demobilization from the army in October of 1945, P. A. Golubtsov entered the second course of the Orthodox Theological Institute in Moscow which was later reorganized into the Moscow Theological Seminary. After graduation in 1947, he enrolled into the Moscow Theological Academy. His confessor—starets Schema-Archimandrite Ilarion (secular name Ioakim Udobov; —†March 15, 1951) blessed him to enter Church ministry. It was Father Ilarion, with whom P. A. Golubtsov was acquainted in the late 1920s and early 1930s, who had the decisive influence on the spiritual development and outlook of the future archpastor. Father Ilarion spent 20 years (1885-1905) on Mount Athos where he fulfilled the obedience of a blacksmith in the Russian Monastery of St. Panteleimon. There he took the great schema. From 1936 and until his death Schema-Archimandrite Ilarion served as rector of the Church of the Vladimir

Icon of the Mother of God in the village of Vinogradovo (near the Dolgoprudnaya Station not far from Moscow).

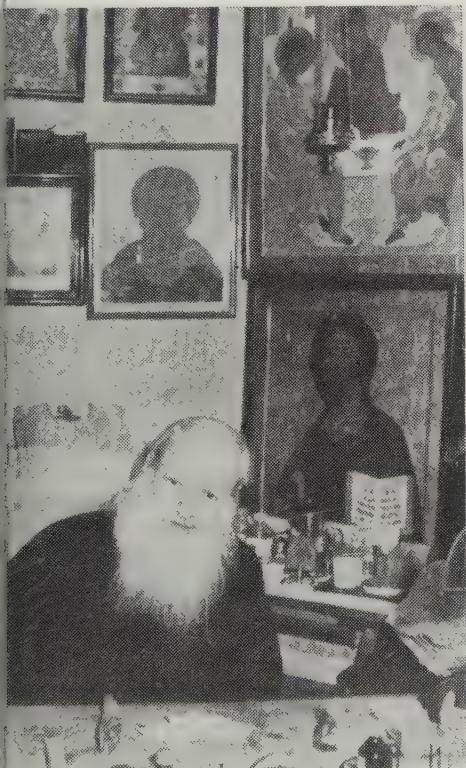
The main traits inherited by Vladyka Sergiy from Schema-Archimandrite Ilarion included love for profound inner prayer, humility and the habit of doing constant heavy physical work.

Towards the end of his life, Schema-Archimandrite Ilarion gave his blessing to P. A. Golubtsov to take monastic vows and enter Holy Orders. On March 6, 1950, P. A. Golubtsov, a 3rd year student of the Moscow Theological Academy, joined the brethren of the Trinity-St. Sergiy Lavra.

As he was blessing Pavel Golubtsov to wear the cassock on March 11, 1950, the then Father Superior of the Lavra, Archimandrite Ioann (now Metropolitan of Pskov and Porkhov) said: "I have known you for 27 years now, and you have always had the spiritual disposition which you also have now. Serve the Lord, and He will not abandon you and you will have His Mercy both here and in the other world". On April 2 of that year Novice Pavel was professed by Archimandrite Ioann under the name of Sergiy in honour of St. Sergiy of Radonezh. In 1950, His Holiness Patriarch Aleksey ordained Monk Sergiy hierodeacon on April 7 and hieromonk on May 23.

From 1950 to 1953, Hieromonk Sergiy was the executive representative of the Moscow Patriarchate in charge of the restoration of the Holy Trinity Cathedral of the Lavra. In his "Attestation of P. A. Golubtsov" of August 11, 1949, Academician I. E. Grabar wrote that "he combines in his person a knowledgeable archaeologist, an art expert of great intuition and a practitioner-restorer". Hieromonk Sergiy convincingly proved to the state commission that it was necessary to fully redecorate the interior of the Trinity Cathedral in the style of the preserved 17th century frescoes.

From 1951, Hieromonk Sergiy fulfilled the obedience of confessor of the pilgrims coming to the Lavra, which he performed daily before the early Liturgies. In addition to this he conducted twice a week and on Sundays molebens by the relics of St. Sergiy.



bishop Sergiy Golubtsov in his cell at the Trinity-St. Sergiy Lavra

He was also charged with acting as a guide for foreign visitors to the Lavra.

Besides the restoration of the Trinity Cathedral of the Lavra, Hieromonk Sergiy and a group of seminary students conducted extensive restorations of the iconostasis and murals of the Dormition Church of the Novodevichiy Convent (1946), headed the team that restored "The Tsar's Chambers" at the Moscow Theological Academy (1946-1947) for which he received an acknowledgement from Academicians I. E. Grabar and A. V. Shchusev, led a team that performed the restoration of paintings decorating the main cupola of the Patriarchal Cathedral of the Epiphany in Moscow (1947), was assistant to the main painter who restored the murals of the same cathedral (1954), led a team of painters who executed icons for the iconostasis of the cathedral church in Rostov-on-Don (1954) and was a member of the artistic commission attached to the building committee that conducted the restoration of the domestic chapel of the Moscow Theological Academy (from January 13, 1955).

In 1951, Hieromonk Sergiy graduated from the Moscow Theological Academy with the degree of Candidate of Theology which was conferred on him for his thesis "Methods of Implementation of Theological Ideas in the Art of St. Andrei Rublyov". (An abbreviated rendering of one of its chapters appeared under the heading "The Icon of the Life-Giving Trinity" in *JMP*, 1972, No. 7, pp. 67-75. A revised version of the treatise appeared in full under the title "The Implementation of Theological Ideas in the Art of St. Andrei Rublyov" in the *Theological Studies*, Vol. 22, Moscow, 1981, pp. 3-67). The Council of the Moscow Theological Academy decided to offer Hieromonk Sergiy the post of lecturer on Church archaeology and Hebrew. During two academic years (1951-1953), Hieromonk Sergiy wrote a course of lectures on Church archaeology which included some new information about Russian painting and architecture and also prepared a short lecture course on Hebrew. He also taught the Holy History of the Old and New Testament at the Moscow

Theological Seminary. On March 1954, the Council of the Moscow Theological Academy conferred Hieromonk Sergiy the title of docent (assistant professor). When still a student, P. A. Golubtsov filed a proposal with the academy administration starting painting study group and Church Archaeological Museum. The proposal was supported by the Church authorities. P. A. Golubtsov placed the first small stand of the new museum in a classroom. It contained several church articles of historical value which belonged to him personally. In 1953 Hieromonk Sergiy headed the museum and study group.

On July 18, 1953, he was awarded a pectoral cross, and on July 18, 1954, raised to the rank of archimandrite.

On October 17, 1955, the Holy Synod appointed Archimandrite Sergiy Bishop of Staraya Russa. On October 1955, Archimandrite Sergiy was consecrated by His Holiness Patriarch Aleksiy of Moscow and All Russia Bishop of Staraya Russa at Divine Liturgy in the Academy Church of the Protecting Veil and was made Vicar of the Leningrad Diocese.

The beginning of the episcopal service of Vladyka Sergiy saw the fulfillment of an old wish of the faithful Novgorod. In 1956, the holy relics of St. Nikita, the Bishop of Novgorod were obtained from the St. Sophia Cathedral and enshrined in the Nicholas Cathedral Church.

In response to a report submitted by Metropolitan Eleftheriy of Leningrad and Novgorod "Concerning the Establishment of the Separate Diocese of Novgorod Which Is to Be Headed by Its Own Bishop" Bishop Sergiy of Staraya Russa was put in charge of the Novgorod Diocese (Ukase of the Holy Synod of November 23, 1956).

Having been made the administrator of the Novgorod Diocese, Bishop Sergiy started in Novgorod a diocesan administration to which were attached workshops for making ecclesiastical vestments, church requisites and restoration of icons. He also started a carpentry workshop and a special team of workers for conducting repairs in Churches of the diocese.

In 1959, extensive restoration work

done on the murals of the St. Nicholas Church in Novgorod which had tempera frescoes of the 18th century. Painters and museum experts were invited to work on church restoration projects in the diocese, and of old icons were made in various parishes to ensure their preservation and restoration. Besides these extensive restoration projects, Vladyka considerably improved the conduct of divine services. In accordance with the Rule the feasts of the saints of Novgorod were marked with All-Vigils with the singing of glorifications. The Synaxis of the Saints of Novgorod was observed twice a year: the 3rd Sunday after Pentecost and October 4 (17), in keeping with old local tradition. "The festal services were reminiscent to some extent of ancient Novgorodian traditions, conducted with solemnity and according to the Rule. They were specially embellished by a choir of oldest local hymns of the traditional Novgorodian Chant" (from the annual report for 1957). During the first years of his administration of the Novgorod Diocese Archbishop Sergiy conducted personally some 1850 All-Night Services and Divine Liturgies, not to mention his taking part in Polyeleos, anastoi and molebens. But as a monk, the Vladyka liked more the common daily services. On such occasions he was clad as an ordinary monk and as a psalm-reader, reading or singing on the clerical. He used to go to such services as a commoner, on foot and usually alone, only being stopped on his way by people who knew him and also by others who wanted to receive his blessing or advice or who simply wanted to greet the Vladyka. People were invariably attracted to him by his serene and cordial manner.

The furnishings in his diocesan administration were few and simple, in monastic style. He never had a cellar, with the exception of the last few years of his life in the Lavra. For his diocesan administration in Novgorod he bought a small house from an elderly couple who were allowed to continue to live on the premises and his only helpers in the daily

chores. His house, like his heart, was open to all people who wished to see him. The Vladyka conducted extensive correspondence and often sat at his desk late into the night, answering letters.

From May 5 to 30, 1958, Bishop Sergiy took part in the jubilee celebrations to mark the 40th anniversary of the restoration of Patriarchate in the Russian Orthodox Church. On that occasion he accompanied the Armenian delegation led by the Supreme Patriarch-Catholicos of All Armenians, Vazgen I.

To mark the 1100th anniversary of Novgorod the Great, Bishop Sergiy of Staraya Russa was given the title of Bishop of Novgorod and Staraya Russa on August 23, 1959.

On July 14, 1960, Bishop Sergiy was decorated with the Order of the Icon of the Mother of God "The Burning Bush" which was conveyed to him from the Archbishop of Sinai through Metropolitan Elias Karam. On February 25, 1963, His Grace Sergiy was elevated to the dignity of archbishop, and on May 12 of that year he was granted the right to wear a cross on the epanokamelaukion to mark 50 years of the episcopal service of His Holiness Patriarch Aleksiy and in memory of their "common Church service". When the Moscow Theological Academy celebrated its 150th anniversary on October 14, 1964, Archbishop Sergiy was awarded the title of its honorary member.

While being in charge of the Novgorod Diocese, Vladyka Sergiy did not abandon icon-painting. In 1959 he painted an icon for the shrine of St. Nikita, the Bishop of Novgorod. For this work he reconstructed the saint's face, using his holy relics. On September 28, 1962, the church community of Novgorod was transferred from the St. Nicholas Cathedral, which was handed over to the local museum for restoration, to the Church of St. Philip the Apostle in the Ilyinskaya Street. By 1965 Archbishop Sergiy completed a new iconostasis for the upper Chapel of Sts. Nicholas and Nikita in this church. In 1965 Vladyka Sergiy authorized the building of an iconostasis in the Chapel of the Annunciation of the

St. George Church in Staraya Russa. He himself painted four of its icons.

The strain of administrative work and economic management combined with some more and less serious ailments put a heavy strain on Vladyka's health. In the beginning of 1967 he had a stroke which paralyzed the right side of his body. Being confined to bed for four months, he nevertheless continued to administer the diocese, and in May of that year he was able to resume church services.

On October 25, 1967, His Holiness Patriarch Aleksiy issued an ukase by which Archbishop Sergiy was transferred to Kazan. Vladyka Sergiy asked the Patriarch's blessing for a 3 month leave of absence for reasons of health which he spent in the Dormition Monastery in Odessa. The doctor who attended on him pronounced him unfit for further administrative work, and in January of 1968 Archbishop Sergiy retired and took up his residence in the Trinity-St. Sergiy Lavra.

But as long as his health permitted, Vladyka Sergiy continued to conduct services and to preach. From 1969 to 1974 he personally performed 36 ordinations in the Lavra.

His obedience from 1970 was icon-painting, and he painted almost exclusively icons of St. Sergiy on commission from the Holy Archimandrite of the Lavra, His Holiness Patriarch Pimen, and of the father superior. These icons are executed strictly in accordance with the tradition (with the exception of several which are oil paintings on canvass). Worshippers highly value these icons for their "fine spiritual texture". People know and sense that these icons were painted with prayer and that the person who executed them tried to attain a spiritual union with the prototypes. By his own count Vladyka Sergiy painted in excess of 500 icons from 1970 to 1981.

He used to work 10 to 14 hours a day, and sometimes even 16 hours. This overexertion caused a serious illness which continued from August to November of 1980. His daily schedule was about as follows: he got up at 2 or 3 o'clock in the morning and before a monastic moleben with Mid-Night Office which begins in the Lavra at

5.30 a.m. he performed his monastic Rule. After the Mid-Night Office he read prayers of commemoration for the dead and attended the early Liturgy and if there was a pressure of work returned at once to his cell. Vladyka Sergiy practically never missed early Liturgies on feast days and All-Night Vigils during which he used to recite synodica for the departed brethren. After Liturgies he continued working until the brotherly repast which he always tried to attend as long as he had the physical strength. The Vladyka regarded it not only as bodily, but also as spiritual nourishment which included communion with the brethren and with the father superior and hearing readings from the *Lives* of saints and from the works of the Holy Fathers. Vladyka Sergiy highly valued the orderly and reverential atmosphere that prevails at brotherly meals in Trinity-St. Sergiy Lavra. After the meal he would rest for an hour or two and then resume his work and reading of works of the Holy Fathers among whom he had a special liking for Abba Dorotheos, St. Isaac Synesius, St. John Climacus, St. Cassian of Rome and St. Simeon the New Theologian. Vladyka Sergiy usually missed weekday Vespers because, like his confessor, Schema-Archimandrite Ilarion, he liked to perform his monastic rule so as to complete it by midnight and start it all over again for the next day.

The Vladyka complained that after his illness during the summer and autumn of 1980 this daily order had to be abandoned and he was forced to spend less time at divine services. During his illness he prescribed to himself the following order of the day: "Get up not earlier than 4.15 a.m., go to bed not later than 10 p.m. Sleep for less than 6 hours a day". But during the first week in Lent of 1982 he never missed a morning brotherly moleben in the Trinity Cathedral and Mass in the St. Sergiy Refectory Church.

Having completed for publication his work "The Implementation of Theological Ideas in the Art of St. Andrew Rublyov" (*Theological Studies*, No. 1, Moscow, 1982), Vladyka Sergiy started planning a new work on the subject of icon-painting. Summaries and pre-

notes for a number of such articles have been preserved, including articles on "Spiritual Realism in Byzantine Art"; "Concerning the Russian of the 12th-13th Centuries"; "Evening Is New Creature in Christ"; notes on Early Russian Icon-Painting. "Stylites as Depicted in the icons of Feofan the Greek of 1378 in the Church of the Transfiguration in Chernigov". Many notes ("Thoughts of myself") have also been preserved on the historical paths of icon-painting which demonstrate, among other things, the value of icons painted in the 8th century manner and icons of the Ikononite style. All these notes and articles are related to an unfinished article of Vladyka Sergiy which he began and continued from 1953 to "The Artistic and Icon-Painting in Church Painting and Their Theological Evaluation (materials for a master's thesis)".

While in retirement, Vladyka Sergiy performed the obedience of a confessor, which was his calling. From early years he got used to following the guidance of startsy-confessors and always tried to assimilate their life-filled experience and knowledge of people and men. Therefore the spiritual guidance provided by Vladyka Sergiy himself was highly valued by people who sought his help. By an order of November 15, 1971, His Holiness Patriarch Pimen charged Archimandrite Sergiy with "performing the spiritual guidance of the confessors of Trinity-St. Sergiy Lavra". On his arrival the Vladyka raised before the confessors first of all the question of correlation between common individual confession. He wrote: "In not help being under the impression that such brief common confession is ineffective with its simple recitation of the sins from the book of the heart. It does not awake the soul, does not deepen the feeling of contrition and is only a formal act. What is possible in monastic confession fails to achieve the purpose during the common confession of laymen". Vladyka Sergiy compiled three orders of common confession in order to diversify it and make it more profound and also in order to expedite in step with the cele-

bration of Divine Liturgy in other churches. He attached special importance to individual confession "as a sacrament in which the soul comes into the closest possible contact, becomes one with the spiritual father in whom it wants to see love for itself and spiritual authority". The Vladyka was extremely cautious in imposing penances, taking special care that it would not cause despair or depression in the contrite. He preferred placing a person under penance for a short time, and if he saw that the contrite could bear the punishment and it was beneficial for him, he extended it. Vladyka Sergiy always measured the penance against the spiritual maturity and physical strength of the person under confession and also with his way of life, including such factors as living close or far away from the church, his family conditions, conditions of work, the possibility of praying in solitude or only in the presence of others.

The profoundly cordial attitude, simplicity, sincerity, frankness, unbiased and considerate attitude of Vladyka Sergiy to people brought to him for confession and advice men in different walks of life, from archpastors to monastery yardman, from a very old woman who remembered Sergiev Posad as it used to be at the start of the century to young people who had to decide on their way in life. Besides the gift of spiritual guidance, Vladyka Sergiy also possessed the gift of praying on behalf of other people. He was able to take into his own heart the grief and joy of his neighbour and offer them up in a prayer to God.

During the Lent of 1982, Vladyka Sergiy went down with pneumonia aggravated by fits of asthmatic asphyxia. On the day of the death of the father superior of the Lavra, Archimandrite Ieronim (†March 30, 1982), Vladyka Sergiy suffered an obstruction of cerebral circulation. He was administered Holy Unction and Holy Communion, and Lavra brethren started coming to him to say farewell. He recognized them all, called by name and gave each one of them spiritual edification and advice. But by Easter his health slightly improved and he was brought in a carriage for the Easter

ter service in the Trinity Cathedral. His health continued to improve and he was even able to walk without help. On the patronal feast of the Lavra, Holy Trinity Day, Vladyka Sergiy received Holy Communion. He died suddenly of a fourth stroke around 3 a. m. being alone in his cell on June 16, 1982.

The funeral service according to the monastic rule was led in the Dormition Cathedral of the Lavra on June 18 by the spiritual son of the late Vladyka, Metropolitan Filaret of Minsk and Belarusia and by Archbishop Pitirim of Volokolamsk. In the funeral oration Metropolitan Filaret pointed out that

the Lavra and the theological academy knew Vladyka Sergiy as a zealous archpastor, a scholar, teacher and experienced spiritual leader who bore his monastic cross with unusual humility. With the blessing of the Hierarchimandrite of the Lavra, His Holiness Patriarch Pimen, Archbishop Sergiy was interred in the grounds of the Trinity-St. Sergiy Lavra by the altar of the Church of the Descent of the Holy Spirit upon the Apostles. Thus he completed his earthly journey from where he started it—under the protection of Abba Sergiy.

Hieromonk ANDREI
of the Trinity-St. Sergiy Lavra

Birchbark Gramoty as Source of Church History

There is a fine tradition at the Moscow theological schools of arranging extracurricular lectures and reports on key subjects of Church life.

In the evening, after the daily chores of classes and prayers are over, members of the faculty and academy and seminary students would gather in the main assembly hall, being notified in advance of the subject of a forthcoming lecture.

Extracurricular lectures of this kind are both interesting and useful in that they help broaden the scope of knowledge of the future pastors of the Russian Orthodox Church.

One of these lectures was read on February 5, 1982, by Archpriest Petr Veretennikov (now Hegumen Makariy) of the MTA. It is published below in abridged form.

A new and most interesting source of Russian history has come to light in recent time. These are the birchbark letters and agreements, written or scratched with a pointed stylus on birchbark.

The people who wrote these birchbark texts were for the most part commoners and craftsmen, and the wide spread of this form of writing among the residents of old Russian cities indicates that literacy and education were not restricted solely to the priesthood and nobility. It confirms that the urban "lower classes" could also read and write and were familiar with the Church literature of the day.

Mentions of birchbark texts have been known in some very early sources. For example, St. Iosif the Hegumen of Volokolamsk (†1515), describing the extreme poverty of the Trinity Monastery during the lifetime of its founder, St. Sergiy of Radonezh, wrote: "The degree of poverty and want was such that in the cloister of St. Sergiy they wrote books not on leaves of paper, but on pieces of birchbark". But the first such birchbark text was actually found only in 1951 in Novgorod.

The geographical distribution of birchbark *gramoty* is fairly extensive; they have been discovered in archaeological finds in Staraya Russa, Smolensk, Pskov and Polotsk; but the most important and numerous finds were made in Novgorod the Great—the major cultural centre of Old Russ. According to printed reports, a total of 594 birchbark texts had been unearthed by 1981.

The discovery of birchbark texts is one of the most important achievements of present-day archaeology which is of great value to historians, ethnographers, linguists and students of literature and also for Church historians.

We do not know much about the system of education in Old Russ, one thing that we know for sure is that it was started at the time of the Baptism of Russ, in the reign of Grand Duke Vladimir (†1015), when the Baptism was interpreted as enlightenment with the light of Christian Faith. Started at the time of Prince Vladimir, this process yielded abundant and neficent fruit in the latter century. We know the names of many brilliant Russian theologians and gifted writers.

has only to recall Metropolitan Ilarion (11th century), St. Daniil, Bishop St. Kirill of Turov, Archbishops Dionisiy of Suzdal and Feodor of Tov, Epiphaniy the Wise (†1420), the Archbishops of Novgorod Sts. Evgimiy, Gennadiy and Makariy, the Archbishops Zinoviy of Otena and Grigoriy of Suzdal. Many of them have been canonized by the Church, and their lives contain some information about schooling and education in Old Russ. People were taught how to read and write, using liturgical books, such as Psalter and Horologion. This is a commonly established fact. And birchbark texts tell us how the process of instruction was actually conducted. Finds of 1956 include texts written by a boy named Anfim who lived in Novgorod in the reign of the Orthodox Prince St. Aleksandr Nevsky (1236-1263; †1263). The boy Anfim prepared school exercises, including the writing of the alphabet and of separate letters (Nos. 199, 201, 204, 206), and one of the birchbark tablets contains a simple phrase: "O Lord, help your servant Onfim" (No. 203). He also copied lines from Church hymns. In the process of learning to write, a pupil copied from the alphabet and separate letters to sentences and whole phrases, diligently scratching them on pieces of birchbark.

Using a pointed stylus made of bone or iron at the early stage of learning to write influenced in a particular way the style of handwriting of many early scribes, which accounts for the continued use of the semi-uncial script in book writing, whereas the flowing cursive hand, with letters and words joined together, appears much later on the goose-quill and printing paper to come into use.

A very large number of old Russian manuscripts have been unearthed in the Novgorod land, beginning from layers going back to the second half of the 11th century, which demonstrates a high level of literacy of the people. And in its turn, warrants a reexamination of the well-known testimony of Bishop Gennadiy (†1505): "When I bring someone who reads fluently, I would order him to learn only the ones, and he is ordained shortly

thereafter, having learned how he should conduct divine services; and such ones have no complaints about me. But then they would bring to me someone and I would tell him to read the Apostle and he just cannot make a step forward, and when I would order that the Psalter be given him, he would hardly be able to stumble along...". Taking into account the second half of this testimony, some scholars drew pessimistic conclusions about the state of education in Russ at that time. Meanwhile all that is really proved by this quotation, is a highly demanding attitude on the part of the Archbishop of Novgorod, who is known for his extensive educational activities, to candidates for priesthood.

The achievements in the field of literature, Church architecture and icon-painting also give grounds to assume that books and book-writing was a well-developed aspect of culture of Old Russ. Let us take, for example, the following text from a birchbark *gramota*: "Regards from Yakov to the god-father of his child and friend Maksim. Buy for me, please, some oats from Andrei, if he sells, and take a writ from him. And also send me something good to read. And also order for me... on time" (No. 271). The request is addressed to the son of the posadnik (the official in charge of the Novgorodian civil administration) Maksim Onisiforovich, who lived in the 14th century and who obviously possessed a big library.

Old Russian literature rapidly expanded by absorbing numerous translations of ascetic writings, and a large number of monasteries were built. Maksim Onisiforovich who was mentioned in the aforesaid birchbark *gramota* was the churchwarden of the Kolmovski cloister.

The discovered birchbark texts deal with a variety of subjects. But of special interest for us are Church texts or texts which reflect the Church life of the period. Thus, text No. 128, for example, is written in four columns out of which only the first three are discernible: "...hoping... O Virgin, every glory is befitting unto Thee, O Virgin, every spiritual song befits unto Thee...; ...and being cleansed of our

sins, we magnify Thee, the true Mother of the Son of God...; ...a Plenty of Mercies and forgive our sins...". This praise of the Theotokos may well be a school composition of some Novgorodian youth who lived a century after the boy Anfim. But it was not only children who wrote church hymns on birchbark, which is proved by the first birchbark book discovered in 1963 (No. 419). It contains the stichera after "O Lord I Have Cried" and the aposticha of tone one from the Octoechos. And there are other birchbark *gramoty* containing liturgical texts (Nos. 331, 462).

Birchbark texts contain frequent mentions of bishops of Novgorod, the earliest of these referring to the 11th century (No. 247). Most of these messages contain petitions, like: "...from priest to Moisei. Intercede..." (No. 489). It is assumed that this letter was addressed to Bishop Moisei of Novgorod (†1362; feast day January 25). In another *gramota* we find this message addressed to a priest: "Regards from Panfil to Mar... and to the priest. Buy some lamp-oil and send it to us" (No. 173). What is meant is some imported low-grade olive oil which was used in icon lamps. Even in olden times pious people lit lamps before holy icons.

Novgorodian piety was also expressed in documents such as last will and testament for the disposition of property: "In the name of the Father, and of the Son, and of the Holy Spirit, from Fetinia as she was about to depart" (No. 28); "Hereby I, the servant of God Mosiy, write this being among the living..." (No. 519). People also considered it to be their duty to make a contribution from their possessions for their prayerful memory to a monastery or a church: "...And if my days come to an end, then my plot of land in Zashelon to St. Nicholas in Strupini... And my land in Kromy and Vyshevsk to the Holy Mother of God in Dubrovni". This will is contained in the birchbark *gramota* No. 519. As persons who commanded the greatest prestige and respect, members of the clergy had to act as witnesses when people wrote their wills. From document No. 520 written at the turn of the 14th-15th

centuries we learn that a certain Hugumen Diomid acted as a witness when his spiritual son Moisei, a resident of Novgorod, wrote his will. Together with the hegumen the *gramota* also mentions Father Afanasiy.

One of the birchbark *gramota* (No. 10) was found to contain an excerpt of an apocryphal story of the Flood, which is reminiscent in form a folk riddle: "There is a city between heaven and earth and an envoy is running towards it without a path. He is mute and carries with him a charter which is unwritten."

Professor A. V. Artsikhovsky proposed the following interpretation of this passage, which is also shared by Academician D. S. Likhachev: the city Noah's Arc, the envoy is the dove released by Noah; the dove carries olive branch—"the charter unwritten" which proclaims that the Flood is passing and that dry land has emerged.

There are interesting texts linked with the name of "Olisei Grechin" (Eliseos the Greek) who is mentioned in the Novgorodian chronicles. Scholars note the unusual form of his notes in remembrance. In *gramota* No. 560 read: "Iosif, to Onufriy have mercy the following: Sofia, Feodosia, Ulian, Pelagia, Dimitri, Pavel, Ovodokia, Cimi, Giurgi, Mirofa". This peculiar which consists in a prayerful address to saints, reflects an almost completely forgotten tradition of addressing a saint on whose feast day a man was born, or some other significant event took place. In another *gramota* Grechin is asked to paint some icons: "From Father Mina to Grechin. Come here on St. Peter's day with three icons" (No. 558). He also decorated with frescoes the Church of the Annunciation in Arkazhy, the church over the gates of the Novgorod Kremlin, Church of the Saviour in Russa and the famous Church of the Saviour Nereditsa built at the end of the 11th century. The chronicles mention the senior painter who decorated the church the recipient of these birchbark *gramoty*—"the Greek Eliseos". Among

* See: V. L. Yanin. *Ya poslal tebe beres* (I have Sent You a Birchbark *Gramota*). Moscow, Moscow State University, 1965.

the frescoes of the Church of the Saviour on Nereditsa of special interest are the images of patron saints who bear the same names as the painter himself, the Vladyka of Novgorod and also the presbyter who served in that church at that time. The profound depth of the images reflected in the frescoes warrants the opinion that this presbyter was a remarkable painter-theologian. He also wrote a birchbark text which is believed to contain a part of a sermon (No. 507). Although what has survived of that text is of no apologetic interest, this find is noteworthy in itself.

A plot of land which belonged to this presbyter has been found to contain many notes of remembrance which

must have been covered with soil during a fire and have been preserved to our days.

Many birchbark *gramoty* relate to everyday matters. Texts of ecclesiastical contents are much fewer in number. This is, probably, because of the reverend attitude of Christians towards them as different from common messages. That means that such texts could have been dropped and covered with earth only in some extreme circumstances, like a fire or an invasion, etc.

The process of analyzing the contents of birchbark *gramoty* within the context of Russian Church history has only begun. One is hopeful that it will be continued.

Guests from Finland

From October 15 to 25, 1981, a delegation of representatives of the Patriarchal Parishes in Finland was on a visit to the USSR at the invitation of the Department of External Church Relations. The delegation included Archpriest Georgiy Kilgast, Rector of the Patriarchal Parish of St. Nicholas, and his wife; and a group of parishioners of the parishes of St. Nicholas and of the Protecting Veil in Helsinki. The pilgrims were accompanied by Archpriest Bogdan Soiko, Superintendent Dean of the Patriarchal Parishes in Finland. The guests visited Leningrad, Pskov, Novgorod, Zagorsk, Novgorod. They got acquainted with the religious and cultural life of these cities and saw their places of interest.

In Pskov, the guests attended divine service in the Cathedral of the Holy Trinity, and in the Pskov-Pechery Monastery of the Dormition—a divine service conducted by Metropolitan Ioann Pskov and Porkhov. They visited the ancient caves and inspected the churches of the monastery. The guests were received by the Father Superior, Archimandrite Gavriil.

In Moscow, the pilgrims visited many churches and prayed at their shrines. On October 22, Archbishop Platon of Kardlovsk and Kurgan, Deputy Head of the Department of External Church Relations, received the guests from Finland and had a discussion with them. Then the pilgrims visited the Trinity-

St. Sergiy Lavra. Archpriest Bogdan Soiko led a moleben by the shrine with the relics of St. Sergiy.

The guests were invited to the Moscow Theological Academy, where they inspected with interest the collection of the Church Archaeological Museum.

On their return to Leningrad, on October 24, the pilgrims were received by Metropolitan Antoniy of Leningrad and Novgorod and attended a solemn ceremony at which the cross and the diploma of Doctor of Theology were presented to His Beatitude Patriarch Ignatios IV of Antioch the Great and All the East.

In the evening, the guests attended All-Night Vigil in the Trinity Cathedral of the St. Aleksandr Nevsky Lavra at which His Beatitude Patriarch Ignatios IV officiated together with Metropolitan Antoniy, Archbishop Kirill of Vyborg, Archbishop Agafangel of Vinnitsa and Bratslav, Bishop Valentin of Zvenigorod.

On October 25, the pilgrims visited Novgorod, where they prayed by the relics of St. Nikita of Novgorod and got acquainted with the places of interest of the city.

On October 26, in Leningrad, the pilgrims were received by Archbishop Kirill of Vyborg, Administrator of the Patriarchal Parishes in Finland.

That same day the guests left for Helsinki.

Archpriest GEORGIY KILGAST

Pilgrims from Canada Visit Shrines of the Mother Church

Our pilgrimage to the shrines of the Russian Orthodox Church began on July 16, 1981. Among the 11 members of our group were: William (Vasiliy) and Mary Protsinski—from the parishioners of the Church of the Holy Trinity, situated not far from the parish in which the Orthodox Divine Liturgy was celebrated in Canada for the first time by clerics of the Russian Orthodox Church under Bishop Tikhon (later the Patriarch of Moscow and All Russia); Feodor (Fred) Pevarchuk—from the Church of St. John the Baptist in Chipman; Andrew and Doris Belozer—from the Church of the Nativity of the Blessed Virgin in Nisku; Feodor and Rosalia Volos, Catherine and Natasia Elkov—from the Cathedral of St. Barbara in Edmonton; George and Jean Kapitski—from the Church of the Dormition in Shandro.

After the Moleben for Travellers and good wishes of our relatives and friends, we left the native land of Canada with a special feeling of elation in order to see the country which is the Motherland of the fathers and grandfathers of many settlers in Canada. We were going to see the shrines of the Church which we regard as our own because our fathers had preserved their loyalty to the Russian Orthodox Church and taught us to believe the way they and their ancestors did.

At Sheremetievo Airport in Moscow, we were met by Archpriest Petr Vlodek, who is under obedience as a member of the clergy of the Patriarchal parishes in Canada, his wife Olga and Father Aleksandr Kubelius who accompanied us during our pilgrimage.

On the next day, July 18, there was a great feast at the Trinity-St. Sergiy Lavra in Zagorsk, where we arrived early in the morning. We were surprised to see a great multitude of worshippers who came to the Lavra on that warm summer day as well as a large number of bishops and priests. The divine service was led by His Beatitude Nicholas VI, Pope and Patriarch of Alexandria, and His Holiness Patriarch Pimen of Moscow and All Russia. It is difficult to describe the feelings which we experienced at those sacred mon-

uments. Though divine services were conducted in all the Lavra churches simultaneously, many worshippers, both old and young, stood outside for lack of room inside.

After the long divine service our group went to the Moscow Theological Academy building where a dinner was given in honour of the pilgrims, at which we met Orthodox believers from other countries: England, Argentina, Germany, the USA, France, Czechoslovakia and a group of Catholics from Rome. Then we were received together with the other pilgrims by His Holiness Patriarch Pimen who blessed us all.

The following few days left many deep impressions. We had an opportunity to see a great deal and to get acquainted with various aspects of both of the Russian Church and of the country in general. In Moscow, we visited churches, museums, shopping centres, the Red Square, the Kremlin with its famous cathedrals, admired the beautiful metro stations and went to the opera in the evening.

The next point on our itinerary was the old city of Yaroslavl. After a divine service in the cathedral church, Metropolitan Ioann of Yaroslavl and Rostov gave a dinner in honour of our group during which a lively and interesting conversation took place.

Then we left by bus for Rostov where we inspected the Kremlin and the Church of St. Nicholas (15th century). On the next day, we visited other churches and museums of the city.

The next point of our journey was Pskov. There we were struck by the unbelievable beauty of the high cathedral church, built of white stone with a high iconostasis. The divine service on the Feast of the Kazan Icon of the Mother of God was celebrated by the venerable starets, Metropolitan Ioann of Pskov and Porkhov, assisted by several bishops and many clergymen. We received the Holy Communion together with numerous worshippers.

50 kilometres away from Pskov there is the Pskov-Pechery Monastery—one of the oldest Russian monasteries (11th century). There we were hospitably received by the father superior, Archim-



THE HOLY TRINITY

Icon painted by Archbishop Sergiy Golubtsov († 1982)



On August 8, 1982, after divine service in the Cathedral Church of the Holy Spirit in Minsk
Right to left — Bishop Klement of Serpukhov, Bishop German of Tula and Belev, Metropolitan
Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Archbishop Nikodil
of Kharkov and Bogodukhov and Bishop Afanasiy of Pinsk



August 7, 1982. The Khatyn Memorial. Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, laying flowers at the tombs of victims of fascist genocide, accompanied by the reverend archpastors, clerics and laymen



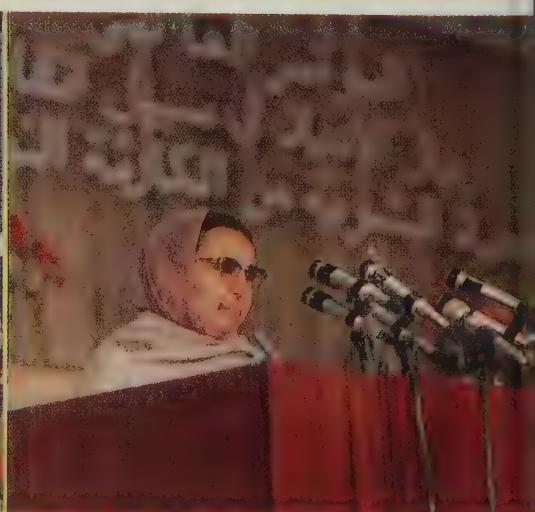
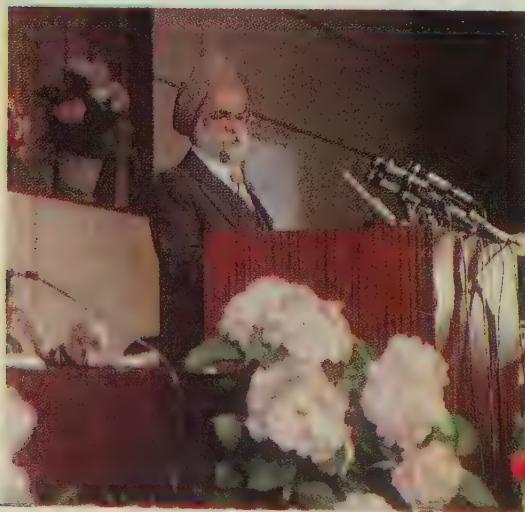
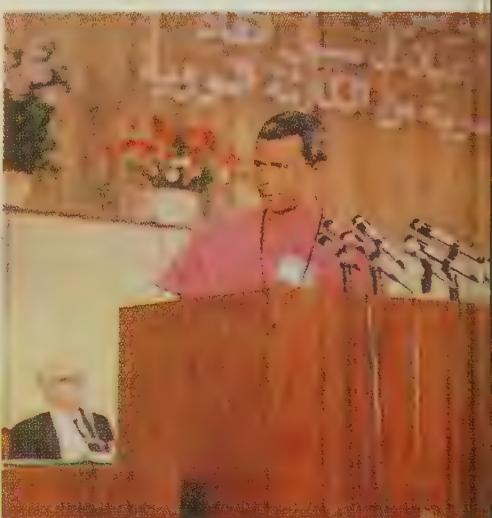
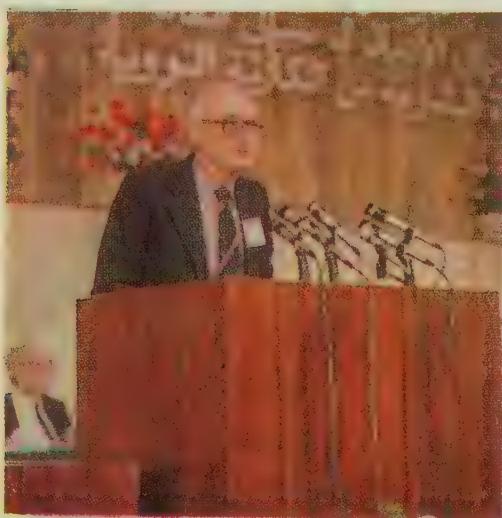
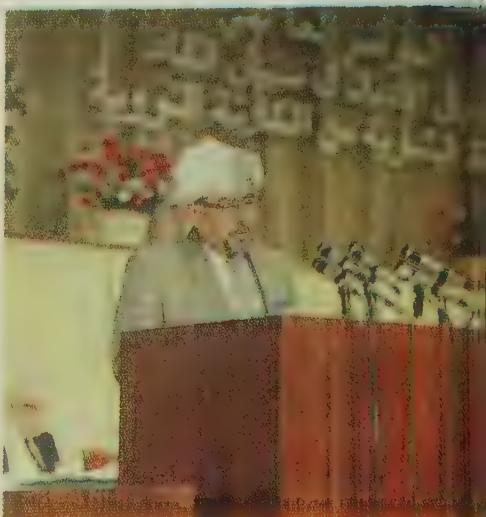
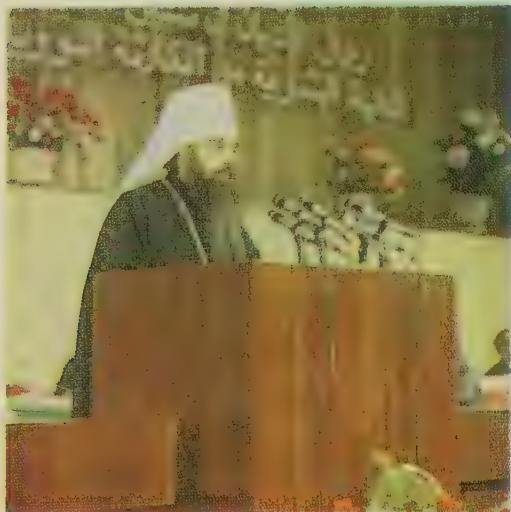
Metropolitan Aleksiy of Tallinn and Estonia delivering an address at the reception given by Metropolitan Barnabas of Kitros on May 4, 1982



Metropolitan Aleksiy of Tallinn and Estonia with members of the Russian Orthodox Church delegation during a reception by Metropolitan Barnabas of Kitros in the town of Katerini
see JMP No. 9, 1982, pp. 64-66

THE WORLD CONFERENCE:
"RELIGIOUS WORKERS FOR SAVING THE SACRED GIFT
OF LIFE FROM NUCLEAR CATASTROPHE"

Moscow, May 10-14, 1982



ite Gavril and the brethren of the
ly cloister.

In Leningrad, our group was cordially welcomed by Metropolitan Antoniy. We attended an evening divine service in the Church of the Orthodox Prince Vladimir, Equal to the Apostles; visited the Cathedral Church of St. Nicholas noted for its history and the town of Pushkin with its famous palace. On July 27, our group visited the Piskavskoe Cemetery—a memorial to the heroism of the residents of Leningrad, who withstood the siege of many days during World War II. The common graves of soldiers and civilians bear witness to the great sacrifices of the Russian people during the war.

On the following day we returned to Moscow. Bishop Iov, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, gave a farewell dinner in honour of our group. On July 29, in the morning, we left Moscow by air and in the evening (Edmonton Time) were back home.

On behalf of the pilgrims of the Patriarchal Parishes in Canada I would like to convey our heartfelt gratitude to His Holiness Patriarch Pimen, Metropolitan Filaret of Minsk and Byelorussia, Head of the DECR, and other persons who made our pilgrimage possible and pleasant.

In Canada, where we were born and where we are surrounded by Christians of other denominations, we could not imagine that common Russian believers so firmly preserve their Orthodox faith. Our prayerful communion with them was a great joy. We are happy that we belong to the Church who has such devout worshippers. In our turn, being inspired by this living example, we shall try here, in Canada, to sacredly preserve our Orthodox faith and pass it on to our children and grandchildren so that we all continue to be worthy children of our Russian Orthodox Church.

ANDREW BELOZER

Edmonton, Canada

In the Dioceses

Khanty-Mansi Autonomous Okrug On March 8, 1981, the Forgiveness Sunday, Bishop Isidor of Arkhangelsk and Solymogory ordained Aleksiy Rybachon to serve in the Church of the Ascension in the village of Ib, Komi SR. The Office of Forgiveness was conducted in the cathedral church in the evening.

April 7 was the Feast of the Annunciation. Vladyka Isidor celebrated Divine Liturgy and, on the eve, officiated All-Night Vigil in the Church of St. Nicholas in Murmansk, where Father Nikolai Karpets is the rector. The archpriest was welcomed by the clerics and laymen. During the Liturgy Reader Nikolai Kalenchuk was ordained

deacon. With the blessing of His Holiness Patriarch Pimen, Bishop Isidor awarded the rector, Father Nikolai Karpets, a pectoral cross and M. M. Velikanova, the churchwarden, a patriarchal certificate of merit. Father Vasilii Lapko was awarded a kamelaukion. After the Liturgy the Vladyka congratulated the believers on the feast and blessed them.

April 19 was the Feast of the Entrance of Our Lord into Jerusalem. Bishop Isidor celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the cathedral church. During the Liturgy, at the Lesser Entrance, with the blessing of His Holiness Patriarch Pimen, the Vladyka raised Hegumen Modest, of the cathedral church, to the rank of archimandrite.

The participants in the World Conference speaking (right to left): Chairman of the World Conference Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Sheikh Yusupkhan Shakirov, Vice-Chairman of the Muslim Religious Board for Central Asia and Kazakhstan; General M. von Meyenfeldt, the Netherlands, representative of the "Generals for Peace" group; Archbishop Walter Makulu, President of the All Africa Conference of Churches; Dr. Gopal Singh Sikh, Vice-President of the Asian Conference "Religion and Peace"; Dr. Rajinder Kaur, President of the Religious Women Sikh Organization, India



On September 27, 1981, the Feast of the Exaltation of the Holy Cross of Our Lord, Archbishop Antoniy of Chernigov and Nezhin and Bishop Isidor of Arkhangelsk and Kholmogory concelebrating Divine Liturgy in the Church of St. Nicholas in Murmansk

On April 21, Holy Tuesday, Vladyka Isidor celebrated the Liturgy of the Presanctified Gifts in the cathedral church. At the entrance of Vespers the Vladyka presented patriarchal and archpastoral awards to some clerics.

On April 26, Holy Easter, the Vladyka officiated at Paschal Matins and celebrated Divine Liturgy in the cathedral church. Paschal Vespers was conducted in the evening, and then, in accordance with the local custom, Paschal Messages from His Holiness Patriarch Pimen and His Grace Bishop Isidor were read out. Then the Vladyka received congratulations on the Feast of Easter from the Arkhangelsk clergy and parishioners.

May 9 was the Feast of St. Stefan, the Bishop of Velikaya Perm. Bishop Isidor celebrated Divine Liturgy, and on the eve officiated at All-Night Vigil in the Church of St. Stefan in Kotlas on the occasion of its patronal feast. After the Liturgy a moleben with blessing of water was conducted and a festal procession was led round the church. That same day, after the Li-

turgy, Bishop Isidor and the clerics who arrived for the feast, laid a wreath at the monument to the warriors who fell during the Great Patriotic War 1941-1945.

On July 16, the Feast of the Translation of the Relics of St. Filipp, Miracle Worker of Moscow and All Russia, Bishop Isidor celebrated Divine Liturgy in the Cathedral Church of Elijah and ordained Deacon Ioann Edyak presbyter.

August 2 was the 7th Sunday after Pentecost, the Feast of St. Elijah Prophet of God, the patronal feast of the Arkhangelsk cathedral church. On the eve, Vladyka Isidor officiated All-Night Vigil in the cathedral, and on the feast day itself he celebrated Divine Liturgy, assisted by an assembly of diocesan clergy and in the presence of a great number of worshippers. A moleben was conducted and a festal procession was led round the cathedral. The Vladyka cordially congratulated the parishioners of the cathedral on the patronal feast.

On September 25, the believers of the Kola Region cordially welcomed to the northern city of Murmansk Bishop Isidor of Arkhangelsk and Kholmogory and Archbishop Antoniy of Chernigov and Nezhin. The archpastors' arrival in this northernmost parish of the Arkhangelsk Diocese aroused great spiritual joy in the hearts of believers. On September 26, the hierarchs got acquainted with the places of interest in Murmansk. They laid flowers at the monument to the warriors—liberators of this polar region and also visited the museum of local lore, history, and economy.

On September 27, the Feast of the Exaltation of the Holy Cross of Our Lord, the archpastors concelebrated Divine Liturgy, and on the eve, officiated at All-Night Vigil in the Church of St. Nicholas before a great number of worshippers. After the Liturgy "Many Years" was sung. Then the archpastors exchanged fraternal greetings.

On October 8, the Commemoration Day of the Death of St. Sergiy, the Hegumen of Radonezh and Miracle Worker, Bishop Isidor officiated at

All-Night Vigil in the cathedral church. He celebrated Divine Liturgy in the Church of St. Sergiy of Radonezh in the village of Shirsha, where Father Vasiliy Kozichko is the rector. A moleben was conducted after the Liturgy and "Many Years" was sung.

In the evening of October 14, the 17th Sunday after Pentecost, Vladyka Isidor visited the Church of the Holy Transfiguration in the village of Aikino, Komi ASSR, where Hegumen Georgiy is the rector. The archpastor inspected the church, the construction of which was nearing completion, a new carved iconostasis, the fine wall paintings and thanked the rector, church council and parishioners for their labours in building the new church. On October 14, the Feast of the Protecting Veil of the Most Holy Mother of God, Bishop Isidor celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Holy Transfiguration. Before the Liturgy the Vladyka blessed the new iconostasis because it was not completed by November 9, 1980, when the new church was consecrated. With



Murmansk, September 26, 1982. Archbishop Antoniy of Chernigov and Nezhin and Bishop Isidor of Arkhangelsk and Kholmogory at the memorial to the defenders of the Soviet Arctic Region

the blessing of His Holiness Patriarch Pimen, Bishop Isidor awarded the rector, Hegumen Georgiy the Order of St. Vladimir, 3rd Class, for his zealous service and his labours in building and improving the church.

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In 1981 Bishop Isidor ordained several deacons and laymen in the Church of All Saints in Arkhangelsk:

On January 9, the Feast of St. Stephen the Apostle, Protomartyr and Archdeacon, during Divine Liturgy Reader Viktor Kazak, a student of the Leningrad Theological Seminary, was ordained deacon.

On January 14, the Circumcision of Our Lord, the Feast of St. Basil the Great, during Divine Liturgy, Deacon Georgiy Danilets was ordained presbyter.

On January 15, the Feast of St. Seraphim, the Miracle Worker of Sarov, Reader Aleksei Popovich was ordained deacon during the Liturgy in this church, where a deeply revered icon of St. Seraphim is preserved.

June 3 was the Apodosis of Easter, the Feast of the Vladimir Icon of the Mother of God and the anniversary of His Holiness Patriarch Pimen's enthronization. During Divine Liturgy Reader Stefan Popovich was ordained deacon. After the Liturgy a thanksgiving moleben was conducted and "Many Years" was sung.

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On July 26, 1981, the 6th Sunday after Pentecost, the Feast of the Holy Fathers of the Six Ecumenical Councils, the Synaxis of St. Gabriel the Archangel, Bishop Isidor celebrated Divine Liturgy in the Church of St. Martin the Confessor in Arkhangelsk and ordained Deacon Aleksey Ryba presbyter.

On November 12, in the same church, Divine Liturgy was celebrated and Deacon Vladimir Shurykin was ordained presbyter.

Patriarchal Parishes in Canada

On November 24, 1981, Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA (now the Archbishop of Alma-Ata and Kazakhstan), arrived from New York in Edmonton, Canada.

On November 29, the 24th Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Cathedral Church of St. Barbara in Edmonton.

On December 6, the 25th Sunday after Pentecost, Vladyka Irinei celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Nisku, assisted by the rector, Archpriest Petr Vlodek.

On December 12 Bishop Irinei officiated at All-Night Vigil in the Cathedral of St. Barbara. The Vladyka was assisted by Archpriest John Margitich, Archimandrite Dimitri Shchur, Archpriest Petr Vlodek, and Archpriest Nikanor Shimko, as well as by clerics of other Orthodox jurisdictions in Edmonton: Archpriest Dimitrios Rougas, the Rector of the Church of St. George, and Father Theodoros Gouv, the Rector of the Church of All Saints (Constantinople Church); Father Stephen Kishuk, the Rector of the Church of St. German of Alaska, and Hieromonk Seraphim Stoerheim of the same church (Autocephalous Orthodox Church in America). The guests in Holy Orders congratulated the clerics and parishioners of the St. Barbara Cathedral on their patronal feast.

On December 13, the 26th Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Cathedral of St. Barbara, assisted by the clergy of the Patriarchal Parishes. After the Liturgy Bishop Irinei presented a patriarchal award, the Order of St. Sergiy of Radonezh, 2nd Class, to the dean, Archpriest John Margitich, on the occasion of the 25th anniversary of his pastoral labours in Canada. The Community of St. Barbara gave a festal dinner on the occasion of their patronal Feast of St. Barbara the Great Martyr.

Then a meeting of the Bishop's Council was held. The meeting was opened by Bishop Irinei. The results of the year were summed up and perspectives for the future considered. The members of the council prayerfully honoured the memory of their late brother, Andrei Boris, the oldest member of the Bishop's Council. Then the clerics spoke of the parochial life and their pastoral service. The churchwardens thanked the clergy for their pastoral cares.

December 17 was the Feast of St. Barbara the Great Martyr. On the pa-

ronal feast of the cathedral church in Edmonton Bishop Irinei celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil, assisted by the cathedral clergy. After the Liturgy Bishop Irinei read the Akathistos to St. Barbara the Great Martyr.

On December 19, the Feast of St. Nicholas, the Archbishop of Myra in Syria, Bishop Irinei celebrated Divine Liturgy in the Church of the Resurrection of Christ in Boyle, Alberta Province, assisted by the rector, Archpriest Arseny Melnik.

On December 20, the 27th Sunday after Pentecost, Vladyka Irinei celebrated Divine Liturgy in the Cathedral of St. Barbara. That same day Bishop Irinei visited and blessed in a home for the aged Archimandrite Germogen Chershavin, a superannuated cleric of the Patriarchal Parishes.

On January 1, 1982, the Feast of St. Oniface the Martyr, Bishop Irinei attended Divine Liturgy in the cathedral church. After the Liturgy Bishop Irinei conducted a new-year moleben, preached a sermon and blessed the worshippers. On January 3, the 29th Sunday after Pentecost, before Christmas, Bishop Irinei celebrated Divine Liturgy in the church of St. John the Baptist in Chipyan, assisted by the rector, Archpriest Nikanor Shimko.

On January 6, the eve of the Feast of the Nativity of Christ, Bishop Irinei officiated at All-Night Vigil in the church of the Nativity of the Blessed Virgin in Nisku, assisted by the rector, Archpriest Petr Vlodek.

On January 7, the Feast of the Nativity of Christ, Bishop Irinei celebrated Divine Liturgy in the cathedral church. Vladyka Irinei read out the Christmas message from His Holiness Patriarch Men. Then the dean, Archpriest John Margitich, read out the Christmas Message from Bishop Irinei. The believers received the archpastor's blessing and congratulated him. The choir sang Christmas carols in Ukrainian.

On January 9, the Saturday after Christmas, the Feast of St. Stephen the Protomartyr and Archdeacon, Bishop Irinei celebrated Divine Liturgy in the church of the Ascension of Our Lord Skaro, assisted by the rector, Archpriest Nikanor Shimko.

On January 10, the 30th Sunday after Pentecost, after Christmas, Bishop Irinei celebrated Divine Liturgy in the Church of the Nativity of St. John the Baptist in Vegreville, Alberta Province, assisted by Archpriest Petr Vlodek and the rector, Archpriest Nikanor Shimko. After the Liturgy, Bishop Irinei cordially congratulated the worshippers on the feast and greeted Archpriest Petr Vlodek.

On January 18 Bishop Irinei took part in the traditional dinner of the Community of St. Barbara in Edmonton. On the eve of the Feast of Epiphany the parishioners of the church, in accordance with their good custom, gathered together to share a common modest meatless dinner. The dean of the cathedral, Archpriest John Margitich, made a speech, in which he spoke of Bishop Irinei's service in Canada over the past five years. He cordially congratulated the Vladyka and praised his archpastoral labours in Canada. Archpriest Petr Vlodek made a speech on behalf of the clergy. Viktor Lopushinsky and Dmitro Ulyan expressed on behalf of the parishioners heartfelt gratitude to His Holiness Patriarch Pimen for his paternal care of the Canadian flock. Dmitro Ulyan highly praised the service in Canada of Bishop Irinei as well as other archpastors and pastors who successfully fulfilled their Church obedience. He thanked Vladyka Irinei for his tireless efforts and preaching the Word of God.

In his reply speech Bishop Irinei thanked for the high assessment of his archpastoral service in Canada and for cordial wishes of further success. He assured the Canadian flock that the Russian Church never left her Orthodox children without pastoral cares and that to this day she continued to fulfill this mission with love. "We are happy", Bishop Irinei said, "that we belong to the Holy Russian Church which is adorned with a multitude of saints of God, who demonstrated to the world the loftiest examples of Christian piety and spirituality, to the Church which would celebrate in several years, in 1988 to be exact, the millennium of her existence." The Vladyka called upon the believers to be devoted children of the Mother Church and to continue to work

for her glory in the future, adorning her with their zeal and Christian love.

In the evening Bishop Irinei officiated at All-Night Vigil before the Feast of Epiphany. On January 19, the Feast of the Epiphany, the Circumcision of Our Lord, Bishop Irinei celebrated Divine Liturgy and officiated at the Great Blessing of the Waters in the Cathedral of St. Barbara. He was assisted by Archpriest John Margitich, Archimandrite Dimitri Shchur and Hieromonk Seraphim Storeheim.

On all other feasts and Sundays Bishop Irinei conducted divine services in the cathedral church. In all churches the Vladyka preached the Word of God and blessed the worshippers.

On January 27 Bishop Irinei left for New York.

Dnepropetrovsk Diocese On January 6, 1982, the eve of the Feast of the Nativity of Christ, Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, officiated at All-Night Vigil in the Cathedral Church of the Holy Trinity in Dnepropetrovsk. The dean, Archimandrite Kallinik greeted the Vladyka on behalf of the cathedral clergy and parishioners.

On January 7, the Feast of the Nativity of Christ, Vladyka Leontiy celebrated Divine Liturgy in the Cathedral Church of the Protecting Veil in Zaporozhie. Archpriest Iliya Antonyuk, the Superintendent Dean of the Zaporozhie Church District, made a speech to mark the occasion and expressed greetings. In the evening the Vladyka read the Akathistos to the Nativity of Christ.

On January 8, the second day of Christmas, Archbishop Leontiy celebrated Divine Liturgy in the Church of St. Nicholas in Khotritsa. The archpastor was assisted by Archimandrite Kallinik, Archpriest Nikolai Evdokimov, Secretary of the Dnepropetrovsk Diocesan Administration, and the local clergy.

On January 10, the 30th Sunday after Pentecost, after Christmas, Archbishop Leontiy celebrated Divine Liturgy in the Church of the Annunciation in Dnepropetrovsk.

Irkutsk Diocese *Renovation of a church completed.* On October 14, 1981, Bishop Mefodiy of Irkutsk and Chita

consecrated the Church of the Ascension in Ulan-Ude, Buryat ASSR, after repairs and reconstruction.

The wooden church was built in 1945 and earlier in its place there was a cemetery chapel, consecrated in 1786. The church delapidated over the years and needed not only renovation, but also reconstruction. The church council asked the local authorities to permit the reconstruction of the church and adding an extension to it. The permission was given as well as a plot of land for building a rector's house in the church grounds.

On July 13, 1980, the Feast of St. Simeon the Miracle Worker of Siberia, the new chapel of the church was consecrated in honour of St. Innocentiy, the first Bishop of Irkutsk.

Both exterior and interior of the church have changed. The cupolas were constructed as well as a belfry with a spire surmounted with a small sphere and a cross. The church is now 18 metres high. The new iconostasis takes into account the national traditions. New icons were painted for it by a local icon painter. The central cupola of the church was partly frescoed and the church clerics was built. The local shrine—a copy of the miraculous Icon of the Mother of God "Warrantress of the Sinful", which was glorified in the town of Kyakhta, Buryat ASSR, is kept in a carved icon-case by the southern wall of the church.

All members of the community of the Ascension Church took an active part in the reconstruction of the church.

On October 14, 1981, the Feast of the Protecting Veil of the Most Holy Mother of God, after the consecration the new Church of St. Nicholas in Irkutsk (see *JMP*, 1982, No. 5, p. 222) Bishop Mefodiy of Irkutsk and Chita arrived in the capital of Buryatia.

On the eve of the feast, the Vladyka officiated at All-Night Vigil. In the morning of the feast day itself the church was filled with the worshippers. The archpastor celebrated Divine Liturgy, assisted by the local clergy. At the Lesser Entrance, Father Vasilii Rach of the Ascension Church of the Irkutsk Diocese was awarded an epigonation.

After the Liturgy, during a festive procession, the church was aspersed

any Years" was sung and then the archpastor addressed the flock with an exhortation. He thanked the believers for their donations and their participation in the construction work and called upon the worshippers to also renew their souls while looking at the renewed church.

At the Dismissal of the Liturgy the Vladyka blessed all the worshippers.

On April 3, 1981, a meeting of the clergy of the Omsk Diocese was held. It was opened by Bishop Maksim of Omsk and Tyumen. M. I. Tret'akov, the representative of the Council for Religious Affairs of the USSR Council of Ministers, made a report on the international situation and the peace-loving policy of our state.

On May 24, the 5th Sunday after Easter, of the Samaritan Woman, Vladyka Maksim visited the prayerhouse in the village of Isilkul, which was under reconstruction. There he had a discussion with the prayerhouse council and believers.

On June 22, the Monday of the 2nd week after Pentecost, Bishop Maksim celebrated Divine Liturgy in the Church of the Seven Children of Ephesus, and in the evening he officiated at All-night Vigil with the reading of the apathistos to St. Ioann, the Metropolitan of Tobolsk, by the shrine of the saint in the Cathedral of the Protecting Veil in Tobolsk. The Vladyka was assisted by clerics of the diocese who came for the feast.

On June 23, the Feast of St. Ioann, the Metropolitan of Tobolsk, Bishop Maksim celebrated Divine Liturgy, assisted by the assembly of the diocesan clergy, in the Cathedral of the Protecting Veil. The Vladyka ordained Nikolai Lukiy, a graduate of the Moscow Theological Seminary, deacon. After the Liturgy, to the singing of the troparion "Glory" to the saint, a festal procession with the relics of the saint was round the cathedral. Bishop Maksim preached a sermon on the life and labours of St. Ioann, whose memory is faithfully observed by the faithful of Siberia and all Russian believers. The Vladyka spoke on the enlightening activity of this remarkable spiritual writer, humble ascetic, merciful helper and protector of the poor.

On September 9, the Feast of St. Pimen the Great, Bishop Maksim consecrated, after major repairs, the prayerhouse with the chapels of Sts. Peter and Paul the Chief Apostles; St. Nicholas, the Archbishop of Myra in Lycia; and St. Ioann, the Metropolitan of Tobolsk, in the village of Isilkul and celebrated Divine Liturgy there. In his sermon the Vladyka told the believers about the significance of the church in a Christian's life. Then he thanked the builders, presented archpastoral certificates of merit to those who distinguished themselves in the work and invoked God's blessing upon the parishioners' labours. "Many Years" was sung.

September 27 was the Feast of the Exaltation of the Holy Cross of Our Lord, the patronal feast of the cathedral church in Omsk. Bishop Maksim officiated, on the eve, at All-Night Vigil, and on the feast day itself he celebrated Divine Liturgy, during which he ordained Hypodeacon Ioann Suvorov deacon.

On October 14, the Feast of the Protecting Veil of the Mother of God, Bishop Maksim celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Voskresenki, Omsk Region.

On October 30, the Parental Saturday before the Feast of St. Demetrius, the Vladyka celebrated Divine Liturgy in the Tobolsk cemetery church and conducted the universal panikhida. In the cemetery of Tobolsk there are the graves of I. P. Mendeleyev (1783-1847), the director of the Tobolsk grammar school, father of the famous Russian chemist, D. I. Mendeleyev (1834-1907), of the writer P. P. Ershov and of other well-known citizens of Tobolsk.

On December 12, the Feast of St. Paramon the Martyr, Vladyka Maksim consecrated the Chapel of the Dormition of the Mother of God in the Church of St. Nicholas in Yalutorovsk and celebrated Divine Liturgy there.

While conducting divine services on the feasts and Sundays in the Cathedral Church of the Icon of the Mother of God "The Sign" and in other churches of the diocese, Bishop Maksim preached and called upon the believers to pray for peace.



Archbishop Leontiy of Simferopol and the Crimea with the clerics of the Dnepropetrovsk Diocese on the Feast of the Nativity of Christ, January 7, 1982

Simferopol Diocese On April 16, 1981, there was a meeting of the clergy of the Simferopol Diocese. After the singing of the prayer "O Heavenly King", Archbishop Leontiy of Simferopol and the Crimea opened the meeting. An opening speech was delivered by Archpriest Nikolai Dzichkovsky, the Dean of the Cathedral of St. Aleksandr Nevsky in Yalta, secretary of the diocesan administration. He spoke on the peacemaking activities of His Holiness Patriarch Pimen and emphasized the active participation of the clergy and believers of the diocese in the Soviet Peace Fund.

P. V. Fironov, a lecturer of the regional *Znanie* Society, delivered a lecture on the international situation. V. I. Sheshukov, Vice-Chairman of the Regional Executive Committee, Chairman of the Planning Commission of the Crimean Regional Executive Committee, spoke about the development plans of the Crimea Region. Yu. M. Sukhanov, the Representative of the Council for Religious Affairs of the Ukrainian SSR

Council of Ministers in the Crimea Region, read a paper "On the Peace Movement and the Activities of the Soviet Peace Fund". Then Yu. M. Sukhanov presented awards of the Soviet Peace Fund and the Republican Peace Committee.

Archbishop Leontiy of Simferopol and the Crimea and Archpriest Nikolai Dzichkovsky, secretary of the diocesan administration, received certificates of merit of the Peace Fund Board. Some clerics of the diocese received certificates of merit of the Peace Committee of the republic.

Archbishop Leontiy congratulated all the recipients and called the clergy of the diocese to work tirelessly for the good of mankind and for strengthening blessed peace.

In conclusion of the meeting the text of a telegram to His Holiness Patriarch Pimen of Moscow and All Russia was adopted.

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January 14 was the Feast of the Circumcision of Our Lord and the Feast

St. Basil the Great. It was also the 20th anniversary of episcopal consecration of Archbishop Leontiy of Simferopol and the Crimea.

On January 14, 1962, Archimandrite Leontiy, the Father Superior of the Odessa Monastery of the Dormition, Rector of the Odessa Theological Seminary, was consecrated Bishop of Podolsk in the Refectory Church of St. Sergiy of the Trinity-St. Sergiy Lavra. (See *JMP*, 1962, No. 2, pp. 15-17).

In 1962-1964 Bishop Leontiy was the Representative of the Patriarch of Moscow and All Russia to the Patriarch of Antioch and All the East, after which he fulfilled his episcopal obedience in the dioceses of Volyn, Kharkov, and Simferopol. His constant concerns included conducting divine services and preaching the Word of God, administration, educating young priests, and patriotic activities.

On December 1, 1970, when he was already an archbishop, Vladyka Leontiy was appointed to the Berlin and Central European See and became the Exarch to Central Europe. Since 1973 Archbishop Leontiy has been administering the Simferopol See, which marked its centenary in 1959.

Archbishop Nikodim of Kharkov and Bogodukhov arrived in Simferopol for the feast. Together with Archbishop Leontiy he officiated at All-Night Vigil and celebrated Divine Liturgy in the Simferopol Cathedral Church of the Holy Trinity. The archpastors were assisted by the cathedral clergy and those who came for the celebrations. After a thanksgiving moleben Archbishop Nikodim addressed Vladyka Leontiy with greetings. With the blessing of His Holiness Patriarch Pimen Archbishop Nikodim presented to Vladyka Leontiy a high award of the Russian Orthodox Church—the Order of St. Sergiy of Ranezh, 2nd Class.

In his reply speech Vladyka Leontiy expressed his filial gratitude to His Holiness Patriarch Pimen for the high assessment of his episcopal service.

At the end of the moleben "Many Years" was sung. Then Archpriest Georgiy Severin cordially greeted their archpastor on behalf of the clergy and flock.

Smolensk Diocese December 7, 1981, was the Feast of St. Merkuriy of

Smolensk, the Martyr. On the eve of the feast Archbishop Vladimir of Dmitrov (now Metropolitan of Rostov and Novocherkassk) and Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra († 1982), arrived in Smolensk. The guests were welcomed in the Dormition Cathedral Church by Bishop Feodosiy of Smolensk and Vyazma and the cathedral clergy. Then a moleben was conducted before the miraculous Smolensk Icon of the Mother of God.

St. Merkuriy was martyred in 1239, during a battle with the hordes of Batu Khan. The believers of Smolensk venerate him as the city's heavenly patron. On the day of the feast a holy relic—the iron sandals of St. Merkuriy—is placed on a lectern in the middle of the cathedral. A multitude of believers always gather for the feast of the saint.

Archbishops Feodosiy and Vladimir together with Archimandrite Ieronim and the diocesan clergy concelebrated Divine Liturgy on the feast day itself and officiated at All-Night Vigil on the eve.

January 3, 1982, was the Feast of the Orthodox Princess St. Iuliania of Vyazma and Novotorzhsk, the Heavenly Patroness of the City of Vyazma. This year the 575th anniversary of her death († 1406) was marked.

Archbishop Feodosiy, assisted by local clerics and invited clergy, celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral of the Holy Trinity in Vyazma. After the Liturgy the Vladyka delivered a sermon on the life and martyrdom of St. Iuliania. A new icon of the saint was painted and blessed for the feast.

On March 30, at Smolensk Diocesan Administration there was a meeting of the diocesan clergy. With the blessing of Archbishop Feodosiy, before the opening of the meeting an assembly of clergy conducted a moleben by the Smolensk Icon of the Mother of God in the cathedral church. Then all those present proceeded to the local war memorial. Vladyka Feodosiy laid a wreath at the eternal flame in memory of the warriors—liberators of Smolensk.

The meeting was opened by Archbishop Feodosiy. He made a report on the diocesan life. Then V. P. Tarasenkov,

the Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Smolensk Region, V. V. Yudenkov, a lecturer at the Smolensk State Teachers' Training Institute, and Docent V. S. Boitsov of the Moscow State University, Candidate of Historical Sciences, took the floor. S. A. Koskov, a representative of the Regional Peace Committee, thanked the diocesan clergy for their active participation in the peace movement. Certificates of merit of the Smolensk Regional Peace Committee were presented to Archbishop Feodosiy, and a large group of clerics and members of the parish executive bodies.

In reply to the high assessment of the peacemaking activity of the diocesan clergy, Archbishop Feodosiy called upon all clerics to support a proposal made by Archpriest Iosif Balyuk, the Superintendent Dean of the Demidov Church District, to provide this year additional personal contributions to the Soviet Peace Fund.

After the official speeches a concert was given by the cathedral choir under the direction of the precentor M. V. Vasilenko and a film was shown: "The Local Council of the Russian Orthodox Church of 1971".

The second day of the meeting was devoted to discussing some difficult problems of pastoral and liturgical practice.

A telegram from His Holiness Patriarch Pimen was read out, which was received from the First Bishop in answer to the greetings by Archbishop Feodosiy on behalf of the diocesan clergy: "May the Lord bless the activities of the Smolensk diocesan meeting. Patriarch Pimen." Metropolitan Aleksiy of Tallinn and Estonia sent a telegram to Archbishop Feodosiy: "I cordially greet Your Grace and the participants in the meeting of the diocesan clergy, who have gathered for their annual meeting to discuss problems of parish service and our mutual service in the cause of strengthening world peace. I thank you for your prayerful memory and good wishes. I wish you blessed success in your labours. With brotherly love, Metropolitan Aleksiy."

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On May 16, 1982, following the World

Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", one of its participants, Metropolitan Chrysostomos of Kitium arrived in Smolensk to venerate at the Smolensk Icon of the Mother of God. On that day Metropolitan Chrysostomos and Archbishop Feodosiy co-celebrated Divine Liturgy.

Present at the Liturgy were guests from Estonia: Hegumenia Varvara, the Mother Superior of the Pukhtitsa Dormition Convent, and the nuns of the cloister.

After the Liturgy Archbishop Feodosiy greeted Metropolitan Chrysostomos. The Vladyka said that the believers of the diocese recalled with love the first visit to Smolensk of the Cypriot Church delegation in 1977. The present common divine service would strengthen further friendly contacts between the Russian and Cypriot Churches.

In his reply address Metropolitan Chrysostomos cordially greeted the Vladyka, clergy and parishioners for their generous Russian hospitality filled with sincere love.

Metropolitan Chrysostomos asked the believers to pray for the suffering Cypriot people and spoke of the plight of their divided country, where many people lost their lives and many churches and monasteries were destroyed.

Archbishop Feodosiy presented Metropolitan Chrysostomos and Hegumenia Varvara with copies of the Smolensk Icon of the Mother of God "Hodegetria".

In the afternoon the guests saw the city and its places of interest, and in the evening the Akathistos to the Risen Lord Jesus was sung by the assembly of clergy.

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On May 23 and 24 Archpriest Basil Krechik, the Rector of the Church of St. Nicholas in the town of Bayonne (New Jersey, USA), visited Smolensk. He was accompanied by Protodeacon Nikolai Dmitriev of the Moscow Church of the Icon of the Mother of God "The Sign". The guests co-celebrated Divine Liturgy with the clerics of the cathedral church, and in the evening they officiated at Vespers with an akathistos. The guest from the USA laid flowers at the

omb of the Unknown Soldier and saw
e places of interest in Smolensk.

**Tallinn
diocese** On August 27, 1980, Wednesday, the eve of the Feast of the Dormition of the Most Holy Mother of God, Metropolitan Aleksiy of Tallinn and Estonia led the Akathistos by the miraculous Icon of the Dormition of the Mother of God in the Dormition Cathedral of the Pukhtitsa Convent together with archpastors, guests of the cloister invited for the feast: Archbishops—Leontiy of Simferopol and the Crimea, and Mikhail of Vologda and Velikiy Styug; Bishops—Anatoliy of Ufa and Terlitamak and Ioann of Zhitomir and Vorvuch. The archpastors concelebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil. After the Liturgy and a festal moleben a procession round the cathedral was led. Bishop Anatoliy preached on the theme of the feast. Following the moleben and singing of "Many Years", Vladyka Aleksiy preached a sermon on the dogmatic meaning of the feast and then greeted the clergy, nuns and pilgrims of the cloister. After the divine service, a festal repast was served in the Refectory Church of Sts. Simeon and Anne. It was attended by G. I. Andrusov, the Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Estonian SSR, representa-

tives of regional and local authorities, numerous clerics, guests and pilgrims of the cloister. A telegram of greeting from His Holiness Patriarch Pimen was read out as well as numerous telegrams from the archpastors of the Russian Orthodox Church who had visited the Pukhtitsa Convent earlier.

On August 28, the Feast of the Dormition of the Mother of God, Vladyka Antoniy and the guests, Archbishops Leontiy and Mikhail and Bishops Anatoliy and Ioann, visited the parishes near the Pukhtitsa Convent of St. Nicholas in the village of Yamy and of St. Elijah in the village of Vasknarva, on the bank of Lake Chudskoe. They were warmly welcomed by the parishioners.

On August 29, Archbishop Leontiy and Bishop Ioann, assisted by numerous clerics of the diocese and guest clergy, officiated at Vespers and Matins with the Office of the Burial of the Mother of God.

On December 6, the day after the Feast of the Presentation of the Blessed Virgin in the Temple, the Feast of the Orthodox Prince St. Aleksandr Nevsky, Metropolitan Aleksiy, assisted by Tallinn clergy, celebrated Divine Liturgy and conducted a moleben, and, on the eve, officiated at All-Night Vigil, in the Cathedral Church of St. Aleksandr Nevsky, on the occasion of the patronal feast.

Archimandrite Serafim Tyapochkin

On April 19, 1982, the second day of Easter, Archimandrite Serafim (secular name Dimitriy Aleksandrovich Tyapochkin), the Rector of the St. Nicholas Church in the village of Rakitnoe, Belgorod Region, the oldest cleric of the Diocese of Kursk and Belgorod, passed away in the 88th year of his life.

He was born in 1894 in the town of Nowy Dwór, Warsaw Gubernia, in the pious family of a clerk.

In 1911, Dimitriy entered the Kholm Seminary. There he was completely reaffirmed in his desire to take up pastoral service.

In 1917 Dimitriy Tyapochkin, as the top graduate of the seminary, was granted a scholarship to study at the Moscow Theological Academy. The years spent in the Trinity-St. Sergiy Lavra left an indelible and beneficent trace in his heart. Father Serafim preserved the love for the Cloister of St. Sergiy throughout his life.

In 1920, Bishop Evtimiy, Vicar of the Dnepropetrovsk Diocese, ordained him deacon and later—presbyter. Father Dimitriy fulfilled his pastoral obedience in the Dnepropetrovsk Diocese. From 1921 to 1936 he was the Superintendent Dean of the Solonyan-



ski Church District, Dnepropetrovsk Diocese. In those difficult years, when the Church was torn by Obnovlenchestvo, Self-Baptism and other schisms, he vigorously fought against them and stood up for the purity of the Orthodox doctrine. The good shepherd steadfastly led his flock along the only true path, following the directions of the Locum Tenens of the Patriarchal See, Metropolitan Sergiy.

In 1960 Archpriest Dimitriy Tyapochkin was appointed Dean of the Dnepropetrovsk Cathedral Church. With the blessing of His Holiness Patriarch Aleksiy, he was sent in July of that same year to serve in the Kursk Diocese and appointed Rector of the Dormition Church in the village of Sokolovka, Belgorod Region.

In that same year Bishop Leonid of Kursk and Belgorod professed him with the name of Serafim.

From 1961 to the last days of his life Father Serafim was the Rector of St. Nicholas Church in the village of Rakitnoe, Belgorod District.

Archimandrite Serafim wholly devoted himself to the service of men. His love of man was above all expressed in his devoted pastoral cares. The loving heart of the starets was always open to all people who came to him. Young and old, people of different spiritual level, of different education

and occupations came to him from all parts of the country. They brought with them their joys and sorrows, seeking his advice, help and consolation and they all left him with peace restored in their hearts. The greyhaired pastor, wise in life and in the grace of God, found the way to every heart. He combined knowledge of the best Church traditions and of the pressing needs of a Christian in the contemporary world. Father Serafim was a devoted and loving son of his Motherland who educated his flock in the spirit of deep love for their country, urging them to fulfil their citizen's duty in good faith.

In the last few years of his life his illness did not allow the starets to receive all those seeking his spiritual guidance, which distressed him considerably. But, just as before, people seeking spiritual help went back encouraged and consoled, for in their hearts they felt his ardent prayer for them.

Archimandrite Serafim was fond of divine services, and he reverently and strictly observed the Rule. He conducted services with great zeal and the worshippers felt this. With special spiritual elation Father Serafim celebrated Divine Eucharist, and he prayed for the salvation of the world with tears in his eyes. He strictly observed all the services of the annual liturgical cycle, and prayed at home on the days when there was no church service.

Father Serafim regarded preaching to be an integral part of a divine service and always preached himself. His sermons were full of feeling and conviction, they conveyed a profound meaning and at the same time were easy to understand. His own pious life was a brilliant sermon in itself.

The Supreme Authority of the Russian Church highly assessed Father Serafim's pastoral labours. In 1970, he was raised to the rank of archimandrite. In 1974, His Holiness Patriarch Pimen granted him the right to wear the second ornamented cross. In 1977 he was awarded the Order of St. Vladimir, 3rd Class, and in 1980—the Order of St. Sergiy of Radonezh, 3rd Class. That same year Archimandrite Serafim was awarded a patriarchal

ertificate on the occasion of the 60th anniversary of his service in Holy Orders (see *JMP*, 1981, No. 10, p. 42). Archimandrite Serafim wished to serve by the Altar of God to his death. Before the end of Lent he fell seriously ill and asked to be administered Holy Unction. On March 26, 1982, Archbishop Khrizostom of Kursk and Belgorod, assisted by the clergy, administered this Sacrament to the ares.

Confined to bed by his illness, Father Serafim to his last day continued to receive Holy Communion. He was fully conscious and prayed all the time. The Lord granted him a blessed Christian end.

On April 21, Wednesday of Easter week, Archbishop Khrizostom of Kursk and Belgorod celebrated Divine Litur-

gy and conducted funeral service in accordance with Paschal rite in the presence of a great number of clerics and laymen who were Archimandrite Serafim's devoted and loving spiritual children. In the funeral oration the Vladyka told the worshippers of Archimandrite Serafim's lofty feat of pastoral ministry and his pious life.

Following the funeral service, the coffin with the body of the deceased pastor was carried round the church to the singing of Paschal hirmoi. Father Serafim was buried by the sanctuary wall of the Church of St. Nicholas in the village of Rakitnoe.

The radiant image of the good shepherd of the Church of Christ will be preserved for ever in the hearts of his flock. May his memory be eternal!

Hieromonk VADIM

IN MEMORIAM

Archpriest Gavriil Petrovich Menshoikin, the Rector of the Mayerhouse of the Nativity of the Blessed Virgin in the town of Zaevka, Mordovian ASSR, passed away on August 30, 1981. He was born in 1923 in the village of Rokszhon, Bolshoe Igrovovo District, Mordovian ASSR, into a peasant family. He finished an eight-year school in 1938. From 1942 to Victory Day he defended the Motherland in the ranks of the Soviet Army, though he had serious wounds. After the war he worked in secular organizations.

On June 21, 1957, Bishop Leo of Penza and Saransk ordained Gavriil Menshoikin deacon and on December 4—presbyter. It was the beginning of Father Gavriil's pastoral service in the parishes of his native Mordovia.

Due to his great experience in life, Father Gavriil could understand every person, and help him a merciful deed or pastoral word. In a short time he won the love of the parishioners. He was a zealous pastor and solicitous father of twelve children. His experience in life made Father Gavriil a wise preacher, and his word was never at variance with his deed.

In 1979, His Holiness Patriarch Shen awarded Gavriil Menshoikin an ornamented cross. With the blessing of Bishop



Serafim of Penza and Saransk, the funeral service for Archpriest Gavriil Menshoikin was conducted by Archpriest Ioann Shuvatov († October 19, 1981) in the Church of St. John the Divine in Saransk.

Father Gavriil was buried in the city cemetery.

Archpriest Feodor Dimitrievich Armash, the Rector of the Church of St. Nicholas in the village of Domuluzhany, Floreşti District, Moldavian SSR, passed away on September 2, 1981, after a grave illness.

He was born on September 10, 1911, in the village of Domuluzhany, into a peasant family. After school, he studied at the Kishinev Theological School and in the theological seminary. In 1938, he graduated from the Chernovtsy Theological Faculty.

In January 1933, Bishop Ilarion, Vicar of the Romanian Diocese (Romanian Church), ordained Feodor Armash deacon, and later—presbyter.

From 1933 to 1945, Father Feodor served in the parishes of the Chernovtsy Diocese. For many years he was a missionary.

In 1945, Father Feodor moved to the Kishinev Diocese and was appointed Rector of the Church of St. Demetrios in the village of Chutuleshty. Since 1961 he was the Rector of the Church of St. Nicholas in his native village of Domuluzhany. There he worthily fulfilled his pastoral duty and there ended his earthly life.

Father Feodor enjoyed deep respect and love of his neighbours—the clerics of the diocese and parishioners. He was a strict pastor and treated his neighbours with Christian love and strictness, but even more strict he was to himself. The focal points of his labours were spiritual education and edification of believers, conducting divine services and visiting the sick and those in need of his spiritual assistance.

He conducted divine services with great zeal. His sermons always had a profound meaning and were very edifying. Father Feodor practised only personal confession.

Archpriest Feodor Armash seriously studied Church music, wrote his own music and musical arrangements. He organized a good choir in his parish. He compiled collections of all liturgical texts with the arrangement of many canticles for Sundays, and Great Feasts.

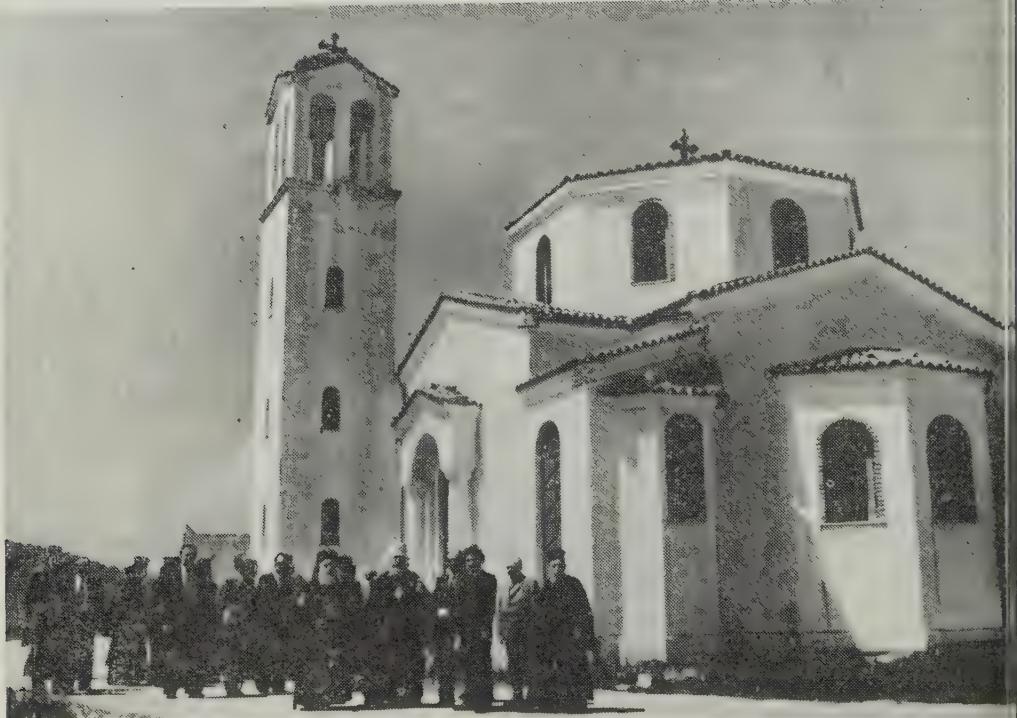
Father Feodor was interested in a wide range of scientific problems, not only theological but also philosophical, historical, philological, of natural sciences and chemistry. In 1980, he was appointed member of a commission in charge of preparing new editions of liturgical books in Moldavian.

For his zealous pastoral labours Archpriest Feodor Armash was awarded the right to wear an ornamented cross, and in 1971—a patriarchal certificate of

merit by His Holiness Patriarch Aleksiy. In 1975, His Holiness Patriarch Pimen awarded him a mitre.

On September 4, 1981, Archpriest Georgiy Armash, Father Feodor's brother, celebrated Divine Liturgy and conducted a funeral service in the church of the village of Domuluzhany. Many clerics of the diocese and Father Feodor's numerous flock came for the funeral.

Father Feodor was buried in local cemetery.



May 4, 1982. Metropolitan Aleksiy of Tallinn and Estonia, the CEC President, Metropolitan Barnabas of Kitros and those accompanying them at the church of the theological seminary near the town of Katerini, Greece

(See JMP, 1982, No. 9, pp. 64-65)

SERMONS

On Peace and Joy

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost (Rom. 15. 13)

Faith gives birth to joy and peace, and joy and peace multiply hope. All of this takes place through the power of the Holy Spirit. God is the God of Hope, for He is good, everlastingly wishing us well and doing good to us, knowing better than we what we are in need of, always ready to satisfy our wants and possessing all the means to do this. That is why King David confesses: *...our God is the God of salvation* (Ps. 68. 20) and *blessed is that man that maketh the Lord his trust* (Ps. 40. 4). God is the God of Hope, for it is He Who sows it in our hearts, and He is the source of all spiritual blessings.

Now the God of hope fill you with all joy and peace in believing, says the Apostle. In faith, because you believe... In the beginning is faith. God gave you faith, and you believe. Since you believe, there are no obstacles preventing God from filling you with all manner of spiritual blessings, and He shall truly grant you this inasmuch as you have faith. Faith is a means for the pouring forth of God's mercies and a receptacle to receive them in.

Of all the spiritual blessings, the Apostle wishes us only joy and peace... Joy and peace are better than any other blessings because they always accompany faith and can be felt by the believers.

Believers are forgiven their sins. Remember this, and you will feel as if an enormous load had fallen off your

shoulders. How can we not rejoice at this? The believer is received into God's mercy, into sonship to God, and is enveloped in the warmth of God's paternal love. Thus, joy is inseparable from faith, and peace is also inseparable from joy: a man cannot live without peace and joy.

Peace enters the soul by the action of grace. When grace comes to us, it suppresses all our passions for the sake of self-denial, and gives them no scope in which to develop. When the passions do not develop, then there is nothing to disturb peace either within or without us. Everything then follows in a natural order. And this natural order is the peaceful flow and arrangement of everything. Peace also comes about because grace joins us to God, Who is the God of Peace, and Who brings peace with Him everywhere.

St. Paul wishes peace and joy because, when men possess these blessings, then the insignificant differences in persuasions [of the Romans] about which he speaks will no longer lead to unfortunate consequences—for peace and joy will overcome all differences of opinion, divisions and estrangements and will not allow them to arise again.

But St. Paul wishes us not only peace and joy, he goes further than this, saying: *that ye may abound in hope*, that is, he wishes that our hearts be filled with joy and peace so that we may abound in hope.

The hope that God, for the sake of our Lord Jesus Christ, will provide in the best way possible for our essential good, is born together with faith, and grows and multiplies to the measure that we partake of the blessing of faith. The good we receive and of which we partake affirms that all else will also be received, and thus hope is increased.

Joy and peace are the blessings of faith. Hope or overflowing trust is the highest blessing, the utmost benevolence. And so it is, a man cannot live without hope in his everyday life, and even more so in his spiritual life. Life flourishes when hope multiplies, extends and overflows.

But we should keep in mind that our spiritual feelings and disposition are so closely interlinked and influence each other so strongly that we cannot formulate an immutable law to establish which follows after which; we say that faith gives rise to joy and peace, and that joy and peace increase faith. But we can also say that faith multiplies hope and fills us with joy and peace. Or, we could say that hope

fills us with joy and peace, thus supporting and vivifying faith. Spiritual life moves by surges of spiritual feelings, one flowing into another, and only such surges demonstrate that a man's spiritual life is active.

Everything is accomplished through the power of the Holy Spirit. The power of the Holy Spirit generates spiritual life, it supports it and leads it to perfection. It causes all the movements and changes in spiritual life. Just as there is no life in the body without the soul, so is there no spiritual life in the soul without the Spirit of God. The God of Hope first bestows upon us the grace of the Spirit, which gives rise to faith, filling us with joy and peace, and increasing our hope... That is why St. Paul ends his epistle with the benevolent wish that everything might be with the Romans by the power of the Holy Spirit. Wherever this power is there everything is steadfast and trustworthy. Amen.

(Published here in abridged form. Bishop Feofan the Recluse. *Tolkovanie Poslania svyatogo apostola Pavla k Rimlyanam* [In'erprietaion of St. Paul's Epistle to the Romans], 2nd ed., Moscow, 1890, pp. 358-361).

Spiritual Garment

(On the 14th Sunday after Pentecost)

In the name of the Father, and of the Son, and of the Holy Spirit.

In the Gospel lesson during Divine Liturgy we have heard, dear brothers and sisters, the parable of Christ the Saviour about the marriage of the king's son. *The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding* (Mt. 22. 2-3).

The Master of the wedding—the Lord, bids to the feast of faith and to the dinner of love in the Kingdom of God. They which were bidden ignored the invitation and refused to come, and the Lord bids them again, saying that they tarry not for the dinner is ready (Mt. 22. 4). But they *went their ways, one to his farm, another to his merchandise* (Mt. 22. 5).

So who were these people who scorned in this way the Divine Love and spiritual nourishment in the Lord's Mansion? These are all those who, having set their souls on the temporal, ruin them for the Life Eternal. The Lord invited them, but they did not come, bade them to come, but they ignored Him. Then the Lord also rejected them!

The Heavenly Father then sent out His servants into the highways that they bid to the wedding other people. And the wedding was furnished with guests who came clad in the wedding garments prepared for them and took up places at the Lord's dinner.

Among them, however, was one unworthy and arrogant person who dared enter the Mansion without changing from his street clothes that were



Metropolitan Aleksiy of Tallinn and Estonia blessing the nuns and worshippers in the Dormition Cathedral of the Pukhtitsa Convent on August 28, 1980, the Feast of the Dormition of the Most Holy Mother of God



Metropolitan Aleksiy of Tallinn and Estonia conducting Liturgy at All-Night Vigil in the Pukhtitsa Convent of the Dormition on the eve of the Feast of the Dormition of the Most Holy Mother of God, August 27, 1980



THE VISION OF BIRDS BY ST. SERGIY OF RADONEZH

(“The Lord revealed to St. Sergiy in a vision
of birds the multitude of his disciples.”)

Detail of murals in the St. Serapion Chamber of the Trinity-St. Sergiy Lavra

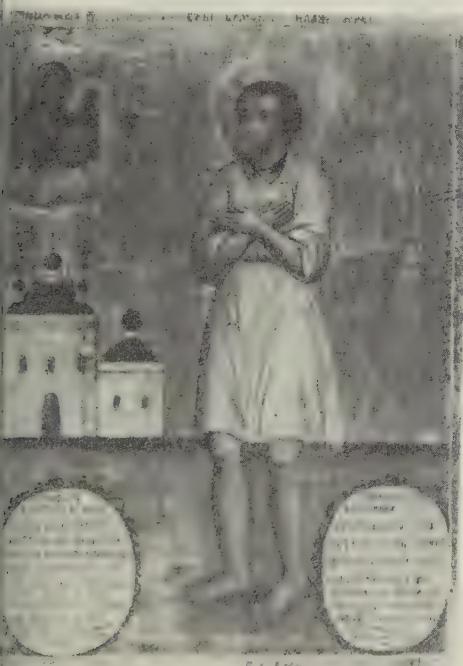
**FOR THE FIRST ANNIVERSARY OF THE FEAST OF THE SYNAXIS
OF SAINTS OF THE LAND OF KOSTROMA**



**St. Sergiy of Radonezh
St. Pakhomiy of Nerekhta**



**St. Mitrofan, Bishop of Voronezh
(Makariy in schema), and St. Makariy
of Unzha and Zheltye Vody**



St. Simon of Yurievets



St. Kirill of Novoe Ozero



ST. SERGIY OF RADONEZH

Icon painted by Archbishop Sergiy Golubtsov († 1952)

covered with dust into a festal garment which the servants were offering at the entrance, without putting on a wedding garment. And while some of the men at the table shone with righteousness, others with faith and others still with innocence, he alone betrayed the filth of a sinner. The Lord spotted him at once and asked: *Friend, how comest thou in hither not having a wedding garment?* (Mt. 22. 12).

God called a sinner His friend! How easy it was for him, who was up to his eyes in sin, to repent and, having cleansed himself by repentance, to put on the radiant wedding robes. But, alas—he was speechless. From laziness and negligence the sinner had ignored the garment of sanctity, kept on his garment of sin and vice and therefore was speechless.

Our Maker—the Merciful Lord, has endowed man with many gifts. One priceless gift granted to us by the Lord is the earthly life during which the deathless soul can acquire Eternal Bliss, something which cannot even be compared to any amount of wealth, knowledge, fame or any other earthly goods. And one cannot really make a more senseless mistake than wasting the time allotted to him for repentance, for cleansing his soul and for preparing for eternity. One must be ready at any time to face the Lord and not to be speechless at His judgement. Do we prepare ourselves for eternity? Do we cleanse our soul with repentance and adorn ourselves with piety? Who among us can say after the Prophet David: *O God, my heart is fixed* (Ps. 108. 1)? Many think that God will forgive us everything for the sake of Christ, that it is enough to be called Christian to gain His Kingdom. From our negligence we have lost the garments of incorruption into which we were clad in the Sacrament of Baptism. How shall we answer the Saviour Who for our salvation accepted death on the cross and granted unto us Life Everlasting, how shall we justify ourselves before Him? But even to this day, because of His ineffable love for the human race, the Lord is

still inviting everyone to the feast of triumphant joy, saying: *Behold, I have prepared my dinner* (Mt. 22. 4).

In order to inherit the Kingdom of God one has to cleanse himself by repentance, sanctify himself with the Church Sacraments and clad the soul into the garment of virtues, because *the unrighteous shall not inherit the kingdom of God* (1 Cor. 6. 9). The Apostle St. Paul attests to the fact that virtues are the garment of the soul. *Put on therefore...*, he exhorts, *bowels of mercies, kindness, humbleness of mind, meekness, longsuffering... charity... peace* (Col. 3. 12-15). And St. John Chrysostom, addressing all the faithful, proclaims: "Hear ye, wives, and hear ye, husbands! What we need are not some gold-woven garments to adorn our bodies with, but garments that would adorn the soul: One cannot adorn the soul and the body at one and the same time. It is impossible in one and the same time to work for mammon and to serve Christ in the fitting manner. Would you like me to show you those who are clad in the wedding garments? Just think of the saints clad in hair shirts. Had you been able to behold their soul, you would have dropped to the ground being unable to bear the radiance of beauty, radiance of their garments and brilliance of their conscience" (St. John Chrysostom. *Complete Works*. Vol. VII, book 2. St. Petersburg. 1911, pp. 704-705).

Can we, brothers and sisters, compare ourselves with the saints? Alas, no! But what we can and must do is to emulate, to the best of our ability, their faith and their love of God and their neighbours, their incessant prayer, incessant communion and unity with God. So let us prayerfully exclaim unto the Lord: "I see Thy bridal chamber adorned, O my Saviour, and I have no wedding garment that I may enter there. Make the robe of my soul to shine, O Giver of Light, and save me". Amen.

Hegumen INNOKENTIY, teacher at the OTS

"Lord, Save Me!"

In the Name of the Father, and of the Son, and of the Holy Spirit.

Lord, save me! (Mt. 14. 30)—this is the prayer that each of us always needs because it voices a cry from the soul which is aware of its weakness. This is how St. Peter the Apostle cried out to the Lord when he was sinking. This cry which came from the bottom of his heart was heard, and the Lord not only saved him, but directed him onto the road of firm faith: *O thou of little faith, wherefore didst thou doubt?* (Mt. 14. 31). This prayer of the Chief Apostle has since become the foremost cry of every soul that thirsts salvation. We have need of it just like we need air, light and food, it is near to the heart of each of us because we too, like St. Peter, are threatened by the stormy sea.

This sea is our whole life. The tempestuous storms in it are the passions that dwell in our souls, the surging billows—the perils, misfortunes, trials and tribulations that await us in life. For the most part a man is powerless to anticipate or forestall a danger that lies in store for him. And even if he carefully shuts off his own soul to sin, he cannot avoid being exposed to the callousness of people around him, illnesses or the sudden death of someone dear. Temptations and trials always catch us by surprise and throw off balance the peace of our soul and all our life, not unlike a sudden gale upsetting a boat at sea.

Without God's help a man can hardly expect to be able to overcome all kinds of vicissitudes of fate, even if one is determined not to yield to them. That is why we praise the church hymn: "Forasmuch as I behold the sea of life surging high with the tempest of temptations, I have fled to Thy tranquil haven, and cry aloud unto Thee: Lead Thou my life forth from corruption, O Most Merciful One!" (Hirmos of Tone 6). We seek the Heavenly Helmsman like we would a safe harbour and refuge, because His providential gaze is always wakeful and does not leave us alone. *The Lord is nigh unto all them that call upon him... The Lord preserveth all them that love him* (Ps. 145. 18. 20). You only have to call upon Him

in the day when you are in trouble and He shall deliver you (Ps. 49. 15). No matter how hard the temptation may be, how unexpected your misfortune and how desperate your plight, remember that you are not alone, that the Lord is with you. *Be of good cheer; it is I; be not afraid* (Mt. 14. 27)—He comforted the frightened Apostles. "Be of good cheer, for I am with you; be not afraid!"—He tells every one of us too. "No matter how sinful and unworthy you may be, I have the power to forgive your sins and to grant unto you the timely help you require. All you have to do is to seek Me with faith, repentance and an open soul".

The Lord knows all our needs, sees all our misfortunes and not one moan of a stricken soul escapes His ears. And if He feeds the fowls of the air, if He bestows His good will upon all living beings, how can He forsake or forget man—the crown of His creation? It can rather be that *a woman forget her sucking child, that she should not have compassion on the son of her womb*, said the Lord, *yea, they may forget, yet will I not forget thee* (Is. 49. 15).

The Lord loves us and never forgets us. And what about us, brothers and sisters? Do we always remember Him? We turn to Him only when we are in desperate need and there seems to be no other hope left for us. And after deliverance—do we not return to our former sinful passions? If that is so, one must remember that the Lord is not only the One Who is Most Merciful and Munificent, but that He is also the Righteous Judge. He is offended if instead of serving Him we become the slaves of idols which we create for ourselves and to which our hearts become attached.

So let us more often and with greater zeal cry unto the Lord in the words of St. Paul: *Lord, save me!* "The nethermost abyss of sins hath compassed me about, and my soul forsaith me. But stretch forth Thy lofty arm, O Lord, and save me, as Thou savedst Peter of Old, O my Pilot!" (Hirmos of Tone 3). Amen.

PEACE MOVEMENT

CHURCH FOR SOCIETY

The Soviet Peace Fund Award

On April 12, 1982, in the Vladimir Diocesan Administration, Soviet Peace Fund certificates of merit were presented to Archbishop Serapion of Vladimir and Suzdal, Archimandrite Aleksey, Dean of the Dormition Cathedral Church in Vladimir, a member of the Regional Peace Committee, and to the Orthodox communities of the Dormition Cathedral Church in Vladimir and the Holy Trinity Cathedral in Aleksandrov. Present at the function were: Prof. N. N. Nikolsky, Vice-Chairman of the Regional Peace Committee; M. G. Moseyev, member of the Presidium; I. I. Makarov, Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Vladimir Region, representatives of church councils, and staff members of the diocesan administration.

Before the presentation of the awards Prof. N. N. Nikolsky addressed the gathering. He spoke of the great efforts of the whole Soviet people in the cause of peace and normalization of the international situation and specially emphasized the active participation of the Russian Orthodox Church in the noble movement of peace champions and in contributing voluntary

donations to the Soviet Peace Fund. He highly assessed the peacemaking labours of all the parishes of the Diocese of Vladimir and Suzdal under the guidance of Archbishop Serapion. Prof. N. N. Nikolsky cordially congratulated all the awarded.

In his reply address Archbishop Serapion thanked the Soviet Peace Fund Board and the Regional Peace Committee Presidium for the attention to and high assessment of the labours of the Orthodox parishes of the Diocese of Vladimir and Suzdal in strengthening the Soviet Peace Fund with their donations.

Archbishop Serapion said also that many clerics, members of church councils, parishioners and all staff members of the diocesan administration donate to the fund personally apart from collective donations.

The Vladyka said he was confident that in the future all the parishes of the diocese, its clerics and laymen would continue to participate in a most active way in the noble movement for peace and justice on our planet.

Hieromonk ROMAN

Peace Seminar at Kladno

A peace seminar to mark the 40th anniversary of the destruction by the Nazis of the village of Lidice in Czechoslovakia was held in Kladno, ČSSR, from June 17 to 18, 1982. The seminar was conducted under the motto "For Mutual Understanding, Confidence and Disarmament". It was attended by delegations from Hungary, GDR, USSR, FRG and ČSSR. The delegation of the Russian Orthodox Church included Archimandrite Vladimir Ikim, the dean of the Russian Orthodox Church podvorye in Karlovy Vary, and Archimandrite Sergiy Fomin, a representative of the Russian Orthodox Church in the CPC and Deputy General Secretary of the CPC.

The participants in the seminar visited the former Terezin concentration camp and laid wreaths. They also laid wreaths at the monument to the Lidice victims and met a survivor of the tragedy, Mrs. Jarošová, now the Chairman of the Lidice People's Council.

At the Prague Cathedral Church of Sts. Cyril and Methodius (Orthodox Church in Czechoslovakia) the parti-

cipants in the seminar paid tribute to the memory of Bishop-Martyr Gorazd and the heroes-paratroopers who killed Heydrich—the governor of Prague appointed by Hitler.

The seminar took place at the Kladno Hotel under the chairmanship of the Rev. Lubomír Miřejovský, the General Secretary of the CPC. The participants heard three reports by delegates from ČSSR, GDR and FRG. The Christians from Hungary, the GDR, ČSSR and USSR spoke about the peacemaking work conducted in their Churches. The participants in the seminar expressed concern over the present international situation. They condemned the Israeli aggression against Lebanon and expressed support for the Second Special Session of the UN General Assembly on Disarmament. This was reflected in the statement adopted by them. It was decided to call more such seminars in the future.

Dr. Karel Hruza, the Director of the Secretariat for Religious Affairs under the Federal Government of the ČSSR gave a reception in honour of the participants in the meeting.



ORTHODOX SISTER CHURCHES

The Orthodox Church in Sweden

3. Sweden's political and trade ties from the 10th-11th centuries onward were directed chiefly eastward.

In Sweden, the centre of these ties was the city of Sigtuna, and its counterpart in Russia was Novgorod.

Links between these two cities were largely peaceful and trade-oriented. But at times they were replaced by hostilities. The Korsun, or Sigtuna, gates in the Novgorod Cathedral of St. Sophia are a memorial of that time. Legend has it that these gates, made apparently in Magdeburg in Germany, were captured in Sigtuna by Novgorodian warriors who brought them to Novgorod to decorate its main shrine.⁴ Even if these gates are not from Sigtuna, the legend about their origin points to hostilities between.

According to oral tradition, there was an Orthodox Church of St. Nicholas in Sigtuna.⁵

Thus we have documented evidence regarding the Roman mission in Sweden in the 10th and 11th centuries, but as regards the Orthodox influence all we have at our disposal are suppositions and conclusions derived from the course of historical events. Later on we shall try to demonstrate that these suppositions and conclusions are apparently not unfounded.

The conclusion which the author draws is that since the time of its conversion to Christianity Sweden was under the influence from the East as well as from the West. Rome eventually emerged victorious in the struggle between Rome and Byzantium in the sphere of Church policy. The Byzantine influence, however, had left an imprint on Swedish Christianity and Swedish piety.

Continued. For the beginning see *JMP*, 1982, No. 9.

THE MIDDLE AGES

The Christian history of Sweden begins with the Baptism of King Olof Skottkonung in Husabju in 1000. However, the baptism of one man, even if he is the king, does not mean a complete victory for the new faith. For long years the Orthodox Church had to fight pagan influences.

The mission of the Roman Church in Sweden at the time was subordinated to the Archbishopric of Hamburg and Bremen. From there bishops-missionaries were sent to Sweden from time to time. However, there is no information about the results of their missions.

By the late 10th century a stream of missionaries from Scotland and Ireland had flowed into Sweden. The names of many of them are known, notably, St. Siegfried, the bishop who baptized Olof Skottkonung; St. Eskil, who worked in the region of Södermanland, and St. David, who preached in Vestmanland.⁶ These missionaries and bishops were not under the jurisdiction of the Hamburg and Bremen Archbishopric; their ties were closer with Constantinople than with Rome. *The Acts of the Primates of the Hamburg Church* by Adam of Bremen (c. 1080) mentions St. Siegfried, who preached to the Swedes and Norwegians.⁷

Thanks to the work of these missionaries a system of ecclesiastical regions typical of the Orthodox Church was established in Sweden.

Another manifestation of the Orthodox influence in Sweden at that period is the fact that married persons were ordained priests. It was only in 1248, when the Council of the Swedish Church Region was held in Schöning, that the decision of the Roman Church

on celibacy of the clergy prevailed. The council was chaired by the Papal Legate Wilhelm Sabinsky. The Acts of the Council said the following as regards celibacy: "Spiritually, we have found that almost all the priests were sons of priests, and following in their fathers' footsteps, went through the rite of matrimony... whereas no exception to the existing order was granted from the Holy See... By virtue of our apostolic powers we have resolved that in the future no priest shall enter into matrimony..."⁸ However, despite this decision, married clerics continued to exist in Sweden until the Reformation.

The differences between the Eastern and Western traditions were clearly revealed in Sweden, too. From 1035, Sweden was ruled for several years by King Emund. Little is known about his reign, yet he did make his mark in the country's history. There was a bishop at his court named Osmund. Adam of Bremen calls him *episcopus acephalus* (bishop without a head). It is believed that Osmund, of English extraction, was consecrated in Eastern Europe. In that event his being called "bishop without a head" would mean that he was an Orthodox bishop whose consecration had not been authorized by the Head of the Church of Rome. Evidently, this was one of the manifestations of the incipient split of the Churches.

The above-mentioned 1248 Church Council in Schöning attests to the fact that the Swedish Church adhered to the Western community of Churches. However, the imprint of Orthodox spirituality has been preserved in Swedish Christianity to this day.

All of Sweden officially became Catholic in 1248, with the exception of the island of Gotland and the Hanseatic city of Visby.

At that time Gotland was the central trading outlet between Western countries and Novgorod. Novgorod, in turn, was a hub of Russian economic and political life and spiritual culture. As early as in the 13th century, Novgorodian merchants had their own trading post and a church on Gotland.⁹ In Visby, not far from the central square, archeologists have discovered the ruins of a Russian church. In his work on contacts between Hanseatic League

and Novgorod N. Berezkhov quotes the following excerpt from a document which is now kept in Uppsala: *In Visbya sicut gentes aliae ita Russi quoque templum habuere publicum domumque convehendis ac permutandis mercibus proprium* ("There are also different people in Visby, such as Russians, who have their own church and a house for storing their wares and conducting trade")¹⁰. In 1262, St. Prince Aleksandr Nevsky concluded a peace treaty with the Gotlanders and Germans which reads, in part: "the Novgorodians must, in accordance with the former peace, live unimpeded in their former settlements on Gotland coast."¹¹

All this attests to the fact that the Russian merchants had on Gotland at the time at least two churches: one in Visby and the other on the east coast. Paintings with the images of Russian saints have been discovered in many churches on Gotland, which attests to the Orthodox influence on the island. The most famous painting is the one in the church in Garda, situated on the eastern coast. Depicted on the fresco are two princes-martyrs, supposedly Sts. Boris and Gleb. If this is indeed the case, then it is perhaps this church that belonged to the Novgorodian merchants on Gotland's eastern coastline.

Gotland and the city of Visby were then a hub of trade for the whole of the Baltic Sea. Peace on the Baltic coast was a vital prerequisite for the flourishing of this trade, but it was violated in 1361 by King Valdemar Atterdag of Denmark and King Magnus Ericsson of Sweden.

Valdemar Atterdag attacked Gotland in late summer 1361 and captured it soon afterwards. This undermined the positions of Gotland as a centre of peaceful trade. Afterwards its development took other and safer paths. But for many years Gotland was the chief stronghold of the *fetaliébröder*—pirates who pillaged the Baltic coast.

The ties with Novgorod were also broken as a result. Another of the few links which had continued to unite the Western and Eastern traditions in Europe had disappeared.

It was only 200 years after these events that Sweden restored ties with the Orthodox Church.

THE PERIOD OF THE REFORMATION

In the 15th century the Western Christendom experienced a period of religious contradictions which stem largely from the claims of the Bishops of Rome to authority in the secular sphere.¹ The ideology of the Renaissance, having declared man—the focal point of all that exists, gave the political authorities a suitable weapon for settling the issue of relations between ecclesiastical and civil authority. Luther, Calvin and Zwingli theologically substantiated the struggle of feudal rulers against Rome's civil claims. Adherents of the Reformation drew on the support of the growing middle class in the cities with a developed trade.

The Reformation was to a certain extent the cause of the secularized German princes. It would not have been successful, however, if the broad masses had not been dissatisfied with the spirituality proposed by the Roman Church. When the dictate of the princes and the middle class encountered spiritual opposition on the part of the people, it suffered defeat. This is also attested to by the history of Orthodoxy in Sweden over the centuries that followed.²

In the 16th century Sweden became a Lutheran country. Yet in Sweden the Reformation did not follow the continental model in everything. During the reform of the Swedish Church her bishops were able to preserve much from the ancient Church order. Thus, even after the reform the Swedish Church retained apostolic succession and many of the old rites. Icons were preserved in the churches and services were conducted by clerics clad in the traditional vestments. The order of the Liturgy remained largely unchanged, but after the reform it was celebrated not in Latin, but in the local language.

Despite the Reformation, the Church remained the Catholic Church. Even before the Reformers turned their gaze to the Orthodox Church. In approximately 1570 the Lutheran theologians from Tubingen turned to the Patriarch of Constantinople for support for their projects. But the negotiations did not

yield the desired results. The theologians of the Reformation had departed too far from Apostolic Tradition for the Orthodox Church to recognize their teaching.

Sweden was then a remote hinterland of the West European world, and the vital, fundamental spiritual issues of the Reformation were acquiring local features there, specifically, they were implemented thanks to royal support. King Gustavus I Vaza (1523-1560) was the mainspring of the Swedish Reformation. With his iron will and ruthless methods he attained absolute monarchy—the unity of his kingdom both religiously and politically. He made the Swedish Church the state Church, dependent on the political authority. His grandson, Gustavus II Adolphus, could therefore say his famous phrase about "His Royal Highness the King of Sweden and the Church of God which rested on each other." The Church policy of Gustavus I was crowned with success. Throughout the 16th century Protestantism established itself among the Swedish people: Sweden became Protestant not only in form but in content as well. By the end of the century the "education" of the people had been completed.

This spiritual upheaval was also furthered by the dynastic struggle of Gustavus I's sons with other pretenders. One of his sons, Juhan, married in 1562 Catherine, the sister of the Polish King Sigismund August. A son, Sigismund, was born to them in 1566. Owing to his Jagiello lineage, he became the King of Poland in 1587, and following the death of his father in 1592, simultaneously the King of Sweden. Moreover, Sigismund was a convinced Catholic. To the Orthodox faithful he was known as the Polish king who promoted the Brest-Litovsk Union. The possibility that during his reign the Polish and hence Roman Catholic influence would grow in Sweden and that the country would be rendered dependent on Poland evoked strong opposition in Sweden. The opposition was led by the king's uncle, Duke Charles. The opposition's ideology was Lutheranism. At a session of the Riksdag (Parliament) held in Uppsala in 1593 the Augsburg Confession was

adopted for the Swedish Church in an unaltered form, along with the decision that thereafter the Lutheran Liturgy alone could be celebrated in Sweden. In accordance with this resolution of the Riksdag, King Sigismund was declared deposed in 1600. Duke Charles acceded to the throne. A dynastic conflict thus arose between Catholic Poland and Lutheran Sweden which lasted for decades.

For the Swedish Lutherans it was important to preserve the catholicity of their Church. The radical Calvinists and Zwingilians could hardly be the guarantors of this catholicity. The only Church which could ensure this was the Orthodox Church. For this reason it is interesting to note that Sweden sought the support of the Russian Church in its fight against Catholic Poland. As has already been mentioned, the doctrine of the Tubingen theologians was not recognized by the Orthodox Church. At that time Sweden and Russia were going through a period of internal strife—the "Time of Troubles". Moreover, both countries were fighting amongst themselves for territories in the Baltic and Eastern Finland. A Swedish army under the command of De La Gardie invaded Russia. In 1608, a provisional treaty was concluded between the Swedish command and the Russian commander, Prince Mikhail Skopin-Shuisky, on the demarcation of territory. In his *The History of Russia* S. M. Solovyov reports that the Swedish Regent Charles IX soon afterward entered into negotiations with the Patriarch of Moscow for the sake of what he called "the preservation and observance of the ancient Greek Faith."¹² It is clear from this statement that the Swedish Lutherans of the time considered the Reformation to be the restoration of the faith and order of the Early Church. Obviously they had not yet realized that Luther's teaching presupposed a completely different conception of Christianity.

In view of all this, the treaty which De La Gardie concluded on July 25, 1611, with the Novgorodians can be viewed as a significant detail. Under this treaty, Novgorod was supposed to strive to have the Swedish Prince

Charles Philip recognized as the Prince of Novgorod.¹³ The Novgorodians in turn, advanced the demand that Charles Philip adopt the Orthodox Faith. The Swedish government did not raise any objections to this demand.

The appeal of Charles IX to the Patriarch of Moscow and the plans as regards the Swedish prince failed to produce the expected results. However these attempts attest to the claims of the Swedish government which later also had an effect on the conclusion of the Stolbova Peace Treaty between Russia and Sweden in 1617. Under this treaty the Russians were forced to cede regions which had for centuries been the cause of discord between Russia and Sweden, viz., Eastern Karelia and Ingemanland.* In 1617 the population of these regions numbered 30,000. The ethnic composition was fairly mixed. The Karelians, Izhors and Vods belonged to the Finno-Ugrian tribes. In addition, there was a good number of Russians, particularly in the cities. The population was almost fully Orthodox and was under the jurisdiction of the Archbishop of Novgorod. Novgorod remained the centre of missionary work which was conducted by monks of the Pskov-Pechery Monastery, the Konevsky and Valaam Monasteries on Lake Ladoga as well as the podvoryes of the latter two. It is not known exactly how many churches there were in these regions in 1617. In 1630, there were 48 Orthodox churches in Karelia. There were 9 in Ingemanland in 1693. It can be assumed, however, that their number in 1619 was greater than the figures cited. The fact of the matter is that after the Stolbova Peace was concluded Lutheran missionaries began their proselytizing work among Orthodox faithful.¹⁴ As has been pointed out, it was resolved in 1593 that no services other than Lutheran were to be conducted on Swedish soil. Unity was expected to reign in Sweden in religious matters. The chairman of the Riksdag session therefore had cause to exclaim

* Ingemanland (Old Russian—Izhor Land)—an area on the Neva and on the coast of the Gulf of Finland once inhabited by the Finnish tribes.

fter the proclamation of this decision: Now all of Sweden has become as one man, and all of us now have One Lord, One God.”¹⁵

The Stolbova Peace, however, constituted a deviation from this principle. True, the treaty stipulated that all monks and nuns were obliged to leave Sweden. Because of this the Valaam and Konevsky Monasteries were abandoned for almost 100 years. Yet priests, the middle class and peasants were allowed to live and work as before.¹⁶ This decision was supposed to attest to the fact that Sweden recognized the non-Lutheran Church within its boundaries. Given the mentality of the times, this could mean that the Orthodox Church was recognized in a way as the second state Church of Sweden.

Further, the Stolbova Peace guaranteed that the subjects of the Russian crown would possess certain privileges in the country, political and religious as well as in trade. The treaty said that the subjects of the Russian tsar received trading posts and churches in specific, especially stipulated cities of the Swedish Kingdom, viz., in Stockholm, Vyborg and Revel (presently Tallinn).¹⁷

The Stolbova Peace Treaty attests to the different attitudes of the Swedish crown to its Orthodox subjects who became such under the conditions of this peace treaty) and to Russian subjects who had come to Sweden in business: the latter were granted certain confessional privileges.

However, in both instances there was a departure from the 1593 decisions, and after the Peace of Stolbova Sweden was no longer a country where religious unity prevailed. Two state churches were formed in effect. There simultaneously emerged the first “free church” in Sweden, since the Orthodox parish in Stockholm was granted special status. It was not placed on par with the Orthodox communities in Karelia and Ingermanland, for it

was a parish for Russian subjects from the very outset. The fact that since that time the Russian merchants in Narva, who became Swedish subjects, considered Stockholm their spiritual home, did not alter the status of this parish as a purely Russian community.

NOTES

⁴ Kornilovich K. *Iz letopisi russkogo iskusstva* (From the Chronicle of Russian Art). Moscow-Leningrad, 1960, pp. 71, 72.

⁵ Fryklund M. *Sigtuna*, in *Sveriges Städer* (Swedish Cities). Stockholm, 1926, p. 56.

⁶ Lunden T. *Svenska helgon* (Swedish Saints). Stockholm, 1972, pp. 15-33.

⁷ *Ibid.*, p. 15.

⁸ Hildebrand E. *Sveriges historia intill våra dagar* (Swedish History till the Present). Stockholm, 1903, Vol. I, p. 118 (facsimile).

⁹ “Naturally, the Novgorodians came more and more frequently to nearby Gotland, where they had their own trading post and their own church” (M. Berezhkov. *O torgovle Rusi s Ganzoi* [Trade Between Russ and Hanseatic League]. St. Petersburg, 1879, p. 78).

¹⁰ Berezhkov M. *op. cit.*, p. 78.

¹¹ *Sveriges traktater med främmande makter. Utgivna av O. S. Rydberg* (Treaties between Sweden and Foreign States. O. S. Rydberg Publishers). Stockholm, 1877-1905, Vol. I-III, p. 220.

¹² Solovyov S. M. *The History of Russia since Ancient Times*. Moscow, 1869-1879, Vol. IX, p. 883.

¹³ Hildebrand E. *op. cit.*, Vol. II, p. 280.

¹⁴ Klasson Chr. *Orthodoxa Kurkan* (The Orthodox Church). Stockholm, 1973, p. 107 and elsewhere.

¹⁵ Hildebrand E. *op. cit.*, Vol. II, p. 198.

¹⁶ Klasson Chr. *op. cit.*, p. 107 and elsewhere.

¹⁷ “Just as the merchants of His Majesty the Tsar—subjects of the Great Sovereign, Tsar and Grand Prince Mikhail Feodorovich, the autocrat of all the Russians, had earlier a free use of the trading house in Reffle (Revel—Tallinn), so also according to the text of the treaties of Teiza and Vyborg, the merchants of His Majesty the Tsar had to have a place of religious worship in Reffle, as well as trading houses in the cities of His Royal Highness in Sweden—Stockholm and Vyborg, so that they might freely conduct their divine services there in keeping with their faith, as well as in their homes and other premises in Stockholm and Vyborg, but in Reffle—in their church which they always had there. And no other churches for their faith could be built” (*Treaties between Sweden...* Vol. V, p. 255).

Archpriest CHRISTOPHER KLASSON

(To be continued)



ΟΙΚΟΥΜΕΝΟΣ

THE 34th SESSION OF THE CENTRAL COMMITTEE OF THE WORLD COUNCIL OF CHURCHES

The WCC Central Committee met from July 19 to 28, 1982, at the headquarters of the World Council of Churches in Geneva, Switzerland. It was its last meeting before the 6th Assembly which is scheduled to be called from July 24 to August 10, 1983, in Vancouver, Canada. The session was proceeded by a meeting of the WCC Executive Committee which was attended by Archbishop Kirill of Vyborg.

Present at the Central Committee session were its members, including: Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Metropolitan Yuvenalii of Krutitsy and Kolomna; Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy and Seminary; Protopresbyter Prof. Vitaliy Borovoi, Representative of the Russian Orthodox Church to the World Council of Churches in Geneva; Dr. A. S. Buevsky, Executive Secretary of the Department of External Church Relations.

The meeting considered a number of questions related to preparations for the 6th Assembly of the World Council of Churches and WCC activities in the post-assembly period. Besides reports of the WCC General Secretary Dr. Philip Potter and of the WCC/CC Moderator Archbishop Dr. Edward Scott, there were also reports of the three WCC Programme Units and all the sub-units. These documents were also considered at sessions of the Committees of the General Secretariat

and Programme Units, then at the plenary sessions appropriate decisions were taken on them. After a thorough discussion, statements for the public were adopted on the Second Special Session of the UN General Assembly on Disarmament and on Extrajudicial Executions (see in this issue.—Ed.) In view of the deteriorating situation in Lebanon, the Executive Committee of the World Council of Churches sent a WCC delegation to Lebanon headed by Dr. Olof Sundby, Archbishop of the Church of Sweden, on a fact-finding mission. On the basis of the delegation's report a special Statement on Lebanon was adopted.

During the sessions of the Central Committee there were regional meetings, a meeting of representatives of the Local Orthodox Churches and Ancient Oriental (non-Chalcedonian) Churches, and a meeting of women participants in the session. On Sunday, July 25, the members of the Central Committee from the Russian Orthodox Church were invited to a dinner given by Metropolitan Damaskinos of Tranoupolis at the Orthodox Centre of the Ecumenical Patriarchate of Constantinople at Chambesy, near Geneva, in honour of the representatives of the Local Orthodox and Ancient Oriental (non-Chalcedonian) Churches.

The Russian Orthodox members of the WCC Central Committee also took part in divine services conducted on feast days in the Church of the Nativity of the Blessed Virgin at the representation of the Moscow Patriarchate at the WCC.

STATEMENT ON THE SECOND SPECIAL SESSION OF THE UNITED NATIONS GENERAL ASSEMBLY ON DISARMAMENT

The Second Special Session of the United Nations General Assembly on Disarmament (SSD II) has failed to reach agreement on major issues after five weeks of deliberations which concluded on July 10, 1982, the Statement says. No realistic assessment of the present international climate would have justified high expectations of SSD II. The failure of negotiations toward the end of the Session and its inability to agree on a final document... are deeply disappointing and alarming.

Certain of the factors contributing to this failure are clear in the opinions of many, among them:

— the sharp resurgence of East-West tension as a result of the recent inflation of bellicose rhetorics emanating from some capitals;

— the eruption of major armed conflicts in the Middle East and the South Atlantic;

— widespread non-compliance with the Non-Proliferation Treaty and other international agreements.

World public opinion in opposition to the arms race has grown to unprecedented proportions in the period since SSD I (1978). Many groups, including churches in different parts of the world, had worked intensively with governments and offered concrete, workable proposals for consideration by SSD II, in which world attention was focussed. A number of these were formally presented to the Special Session in speeches by representatives of non-governmental organizations. The WCC General Secretary's contribution, and those of several other WCC-related Church representatives were noteworthy, as were the numerous proposals submitted in writing, such as the report of the CC International Hearing on Nuclear Weapons and Disarmament. The events organized by religious organizations and groups prior to and during the Special Session brought evidence of extensive commitment to disarmament.

In the light of these facts, the Central Committee of the World Council of Churches, meeting in Geneva, on July 19-28, 1982:

I. Regrets the inability of the Second

Special Session of the United Nations General Assembly on Disarmament to respond to the widespread public demand for concrete measures to stop and reverse the arms race;

2. Notes with approval that SSD II did reaffirm the Final Document of SSD I, strengthened the UN Disarmament Fellowship Programme, and launched a World Disarmament Campaign;

3. Urges the Churches, in their continuing efforts to promote peace and disarmament, to continue to make use of the Final Document of SSD I which contains recommendations of lasting value, to cooperate wherever possible with the World Disarmament Campaign, and to encourage governments to make adequate financial contributions to the Campaign;

4. Further urges the Churches to intensify their efforts in cooperation with the growing number of peace and disarmament movements in different parts of the world, to mobilize a forceful world public opinion by deepening their analysis of the issues and understanding of the political struggle and by promoting unity among groups with different viewpoints who share a common desire for peace and disarmament;

5. Reaffirms its fundamental conviction, despite the disappointing results of SSD II, that the United Nations remain central to realizing global aspirations for peace and disarmament, without which effective measures cannot be achieved;

6. Urgently appeals to all governments, especially the governments of major nuclear states, to show good faith and to respond to world public opinion by engaging in effective multilateral negotiations in the appropriate bodies to achieve a prompt freeze on the development, testing, production, deployment and stockpiling of nuclear weapons; and to proceed directly toward general and complete disarmament, and redirect energies and resources to the development of global justice;

7. Strongly urges the Churches to devote special attention, wherever possi-

ble, to efforts with their own governments to gain their support to these ends.

8. Invites and urges faithful men,

women and children everywhere to engage in earnest prayer that the leaders of the nations may be directed along the paths of peace.

STATEMENT ON LEBANON

The Executive Committee of the World Council of Churches, meeting in Geneva, July 15-17, 1982, recognizing the gravity of the situation in Lebanon, the Statement says, decided to send a delegation as a visible expression of its concern for and commitment to the people and the Churches there. The delegation was composed of Archbishop Olof Sundby (Primate of the Church of Sweden and one of the Presidents of the WCC), the Rev. Jacques Maury (President of the French Protestant Federation), Bishop Maximos of Pittsburgh (Greek Orthodox Archdiocese of North and South America) and Dr. Ghassan Rubeiz (Middle East Secretary of CICARWS/WCC). In a letter carried by the delegation to the WCC member-Churches in Lebanon and the MECC, the Executive Committee expressed its solidarity with the Lebanese and Palestinian peoples in the suffering.

The delegation visited a wide range of leaders of Churches and other religious communities, political figures, relief organizations, and wounded and displaced victims of the war...

The delegation spoke with special urgency of the plight of West Beirut, describing its siege by the Israeli forces as horrible and scandalous. They portrayed the intolerable physical and psychological pressures on people waiting for a final, devastating attack. West Beirut is a powder keg, they reported, which could explode, with unimaginable suffering and loss of life. While the people there desperately hope to be spared, they doubt that current efforts to head off the assault will succeed. The situation deteriorates from day to day.

The delegation praised the courageous witness of Christians and Muslims and paid tribute to the emergency relief efforts of the MECC and other organizations under the severe restraints imposed by the occupying forces.

The Lebanese people continue to express their longing to reestablish sovereignty over their own land, and to

begin to rebuild a harmonious, unified nation which had once exemplified Christian-Muslim rapprochement. To achieve this, they demanded the withdrawal of foreign forces and the reestablishment of Lebanese territorial integrity. Many also made clear the imperative need of the Palestinian people for a state of their own, which they saw as necessary for any lasting, just settlement.

Moved by this report, profoundly desirous of preventing an assault on West Beirut, and of contributing to a solution to this conflict so that this tragedy will not again be repeated for any of the countries involved, the Central Committee of the WCC, meeting in Geneva, on July 19-28, 1982:

1. demands the immediate lifting of the siege on West Beirut and urges governments and intergovernmental organizations to spare no effort to this end;

2. affirms its conviction that the recovery of Lebanese territorial integrity is a key to peace and justice in the region, and that for this to be realized all foreign forces must be withdrawn from Lebanese territory; and urges the United Nations and governments, especially those of the USA, the USSR, the European Community, and the Arab states to use their influence to secure for the Lebanese the opportunity to build a just and unified society after years of political disruption and fighting;

3. condemns the Israeli invasion of Lebanese territory, appeals to the Israeli government to implement UN Security Council resolution 509 and other relevant resolutions, and reiterates its rejection of the use of military force to resolve political conflicts;

4. protests against the actions of the forces in barring free access of international humanitarian agencies to places of detention of prisoners and refugee relocation centres, as well as the interdiction of basic necessities destined for the victims;

5. **calls upon** the United Nations and governments to treat with utmost urgency the resolution of the Palestinian question on the basis of the Palestinians' right for self-determination, including the right of establishing a sovereign Palestinian state, and to support initiatives for a just comprehensive settlement in the Middle East, by which the rights of Lebanon, Israel and the other states of the region to live in peace within secure and recognized boundaries are guaranteed;

6. **urges** the member-Churches:

a) to bring the concerns expressed above to the attention of their governments and to press upon them the urgency of appropriate action;

b) to help mobilize international public opinion, demanding respect for human rights and international norms governing the behaviour of military forces

ces in times of armed conflicts, especially with respect to the treatment of the thousands of detained persons;

c) to assist the Churches within Lebanon in their attempts for reconciliation with a view to achieving harmony and unity among all communities in the country;

d) to continue to support generously the MECC and the Churches in the area in their programmes of relief and rehabilitation and to support humanitarian organizations in their efforts to have access to all parts of Lebanon to provide emergency assistance;

e) to support those within Israel who are working for a just peace in the area;

f) to continue to uphold in intercessions and prayers the Lebanese, Palestinian and Israeli peoples.

STATEMENT ON EXTRAJUDICIAL EXECUTIONS

1. Since the 1977 Central Committee **Statement on Torture**, the incidence of torture has increased even further, and other violent practices have been added to the list of inhuman atrocities. Among these, none is more flagrant, degrading and irreversible than **extrajudicial executions**: the unlawful and deliberate extinction of life outside any judicial process and in denial of the protection of the law, carried out by order of a government, with its consent, or in complicity or collusion with government officials.

2. The WCC **Statement on Torture** called the biblical judgement "that the light has come into the world, and men loved darkness more than light, because their deeds were evil. For everyone who does evil hates the light, lest his deeds be exposed" (Jn. 3. 19-20). It urges Churches and Christians to expose the incidence of torture and other such inhuman practices.

3. The 6th Assembly of the WCC, to meet in Vancouver, Canada, in 1983 has as its theme "Jesus Christ—the Life of the World". This theme affirms God's gift of life, which is entrusted to our care and nurture, to be lived fully in unity with all those who share this precious gift and therefore in respect of the rule in defence of justice. It is

life lived in Christ which unites us in prayer and active solidarity with all those whose lives are threatened by the forces of death in our world.

4. These types of killing have reached such proportions in many parts of the world that they escape comprehension. The phenomenon goes by different names in different countries. Euphemisms such as "encounter" or "salvaging" have been coined to mask political assassinations. Summary executions are closely related. The alarming phenomenon of "disappearances" is widely used to accomplish extrajudicial executions adding agonizing doubt for family members who are often denied even the tragic relief of knowing that their loved ones are in fact dead.

5. All politically motivated killings, whether or not carried out by government directly or by individuals, groups or organizations are reprehensible and deserve the strongest condemnation. But what makes extrajudicial executions so scandalous is the culpability of authoritative organs of government, whose rightful task is the protection of all its citizens. Governments have a responsibility to prevent killings, to investigate fully the crimes and bring those who perpetrate them to justice. Their failure to protect, investigate and pro-

secute tends to show their complicity.

6. Extrajudicial executions are carried out both by regular military and police forces and by special paramilitary units, by "death squads" or by hired assassins operating with impunity. Some governments even commit extrajudicial executions outside their own boundaries at times in complicity with the government of the victim's country of asylum or residence. These practices often result from the suspension of constitutional rights, a weakening of the independence of the judiciary, introduction of special legislative enactments, intimidation of witnesses, suppression of evidence and failure to act upon the results of independent investigations.

7. Governments often rationalize these practices, citing the threat posed by "insurgents" (political, social, racial), the need to consolidate power after a change of regime or to establish law and order in volatile political situations. Rationalizations also include the need to maintain foreign military bases, to maintain or extend global strategic advantage, or to defend the interests and provide security for the foreign operations of transnational corporations. Contributing factors include the transfer of certain forms of military technology and training, ideological indoctrination of police and military and the militarization of government, economic and social institutions.

8. Targets of extrajudicial executions are individuals, groups or political, ethnic or racial populations. Popular leaders who emerge from the exploited sectors of society, from territories or nations seeking independence, or from subordinated ethnic, racial or religious groups, are frequent victims. The killing of families is often used to frighten and intimidate potential activists. Among the most universally vicious acts is the "disappearance" of children in alarming numbers. In many instances the targets are professional groups such as lawyers, judges, journalists, intellectuals and clergy, who defend the rights of victims of government terror or who oppose government policies.

9. Governments usually seek to cover up extrajudicial executions by denying the fact of killings, attributing them to opposition forces, or explaining them

as the result of armed encounters with government forces, attempts by victims to escape, "accidents", or as suicides. The true magnitude of such crimes is often unknown to the international community before it reaches proportions which will damage entire societies for generations to come.

10. The term "extrajudicial executions" is new for international law and may have limited applicability in particular situations. Nevertheless, the **phenomenon** requires the urgent attention of the Churches because of its widespread occurrence and its abhorrent character. The Churches must do together what many have already done alone: become witnesses to life in the midst of the demonic forces of death.

11. In the light of these considerations, the Central Committee meeting in Geneva, July 19-28, 1982:

a) **deplores** the growing incidence of extrajudicial executions;

b) **condemns** the unlawful and deliberate killings and disappearances carried out by or with the complicity of government as indefensible under any circumstances;

c) **considers** extrajudicial execution an abhorrent crime against humanity for which governments and their agents must be accountable under domestic and international law;

d) **considers** it the duty of all governments to take appropriate legislative, executive and judicial measures to bring those directly or indirectly responsible to justice, and to consider favourably well-grounded requests for extradition of persons accused of such crimes wherever they may be;

e) **welcomes** the role played by national and international mechanisms and organizations as well as by concerned persons and groups in the documentation and investigation of this phenomenon; and

f) **welcomes** the increased attention given by the United Nations especially as reflected in the decision of the 1982 session of the UN Commission on Human Rights to appoint a special rapporteur to examine questions related to this phenomenon.

12. The Central Committee **urges** the member-Churches and individual Christians to:

a) encourage and engage in human rights education, placing emphasis on the principle that extrajudicial executions cannot be justified under any circumstances;

b) promote activities which will lead to a better understanding among the public regarding preventive measures against extrajudicial executions, such as early warning and alert systems already in effect for torture and disappearances;

c) render support and protection for local human rights organizations and other bodies whose activities include the monitoring of extrajudicial executions;

d) challenge governments' attempts to rationalize and legitimize extrajudicial executions;

e) encourage the elaboration of guidelines for establishing whether a government has investigated sufficiently and in good faith reports of killings;

f) encourage governments to permit independent investigations on their territories and to use their diplomatic channels for fact-finding and pressure elsewhere;

g) seek appropriate ways to strengthen or cooperate with the existing national and international mechanisms for investigation, reporting and good offices, as well as other forms of speedy intervention;

h) continue and intensify their efforts to cause their governments to ratify the International Covenants on Economic, Social and Cultural Rights, and on Civil and Political Rights adopted by the United Nations General Assembly, December 16, 1976. Attention of governments should be called to the importance of ratifying specially Article 41 of the Covenant on Civil and Political Rights, by which a state can express

its willingness to allow other nations to raise questions, through a careful procedure, about its compliance with the provisions of this Covenant;

i) study and seek the application at all levels of governments of the "Standard Minimum Rules for the Treatment of Prisoners" adopted on August 30, 1955, by the First United Nations Congress on the Prevention of Crime and the Treatment of Offenders, in view of the fact that many extrajudicial executions occur in imprisonment;

j) seek to ensure the compliance of their governments with the provisions of these important international documents, recognizing that while the Declarations are not legally binding, they do represent a large international consensus and carry very substantial weight;

k) urge their governments to cooperate with current UN efforts to examine the phenomenon of extrajudicial executions and to assist the Special Rapporteur of the UN Commission on Human Rights on "Summary and Arbitrary Executions" in his mandate: "to submit a comprehensive report on the occurrences and extent of the practice of such executions together with his conclusions and recommendations" by February 1983;

l) strengthen their cooperation with Working Group on Involuntary and Enforced Disappearances established by the UN Commission on Human Rights and to seek a renewal of its mandate beyond 1983; and

m) encourage and collaborate with others' initiatives to establish an international strategy to eliminate extrajudicial executions and to create effective international machinery to ban such executions.

Pan-European Youth Forum in Burgschaidungen

On the initiative of the Ecumenical Youth Council in Europe (EYCE) the 1st European Ecumenical Youth Conference was held in Burgschaidungen, near Naumburg, GDR, from April 6 to 12. At the invitation of the GDR Ecumenical Youth Service more than 200 young Christians from 17 European countries gathered in the ancient Burgschaidungen

gen Castle, one of the most picturesque places in Germany and an important historical landmark, by the Feast of Easter, April 11 by the Western Calendar. There were guests and observers from India, Canada, Lebanon, Singapore, the USA and Ecuador.

The following took part in the work of the conference on behalf of the Rus-

sian Orthodox Church: Hegumen Klement Kapalin (now the Bishop of Serpuhov), Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, Hegumen Makariy Veretennikov, Father Aleksandr Ranne and S. P. Rasskazovsky—teachers at the Moscow and Leningrad theological schools; G. Glushik and, A. Karpenko—students of the Moscow Theological Seminary. The delegation also included A. Saveliev and A. Sokolov, representatives of the All-Union Council of the Evangelical Christians-Baptists, and S. Gordeyev, an interpreter of the Department of External Church Relations.

The Ecumenical Youth Council in Europe was founded in 1968 as a fellowship of national, ecumenical and confessional youth councils. Representatives of Christian youth from almost all European countries take part in its activities. They include Anglicans, Baptists, Lutherans, Methodists, Orthodox and members of the Reformed Churches. The EYCE sponsors various meetings to give Christian youth an opportunity for mutual prayer, getting to know each other and exchanging their views. At these meetings the young generation of Christians try to find what they have in common in spite of all the differences in their theological and political stands.

The permanent EYCE activities include preparing and planning of the ecumenical youth services in Europe (EYS), conducting consultations and conferences on various themes, such as the position of workers in the western countries, the problem of justice and so on. The young people of Europe try to analyze current social phenomena and find a Christian approach to problems that concern the world today.

The present conference, held under the motto "Faith and Justice", was the third pan-European meeting of Christian youth within the framework of EYCE activities. The connection between the problems of the youth in the ecclesiastical and public fields was the main theme. The participants acquainted themselves with the ecclesiastical youth movements in different countries, with examples of injustice and violation of democratic principles in the Western

countries and exchanged experience in searching for practical ways of dealing with them.

Every day of the conference began with a silent morning prayer in the local church. At the end of the day a brief ecumenical divine service was held which included the singing of a Church hymn by our Orthodox delegation. During these divine services the participants in the conference asked the Lord to bless their work, to strengthen their faith and give strength to overcome and, possibly, to eliminate the negative phenomena from our life which is granted by God. Bible studies were held before every plenary session, i. e., texts from Holy Scripture were read, interpreted and compared with present-day events. At plenary sessions representatives from different Churches read papers on the main theme of the conference and then these papers were discussed at group meetings or seminars. These meetings were one of the main forms of the conference's work.

The work within the seminars was on the four main subjects: 1. Disarmament; 2. Employment, Unemployment and Social Isolation; 3. Ecological Solidarity; and 4. Importance of Youth in Society.

The participants in the conference were also divided into so-called "family groups" by their languages. These groups were of great importance in exchanging information about different countries and promoting mutual understanding.

On the first day of the conference Klaus Gysi, the State Secretary for Church Affairs at the GDR Government, gave a reception in honour of the participants in one of the many halls of the castle, where a school of the GDR Christian-Democratic Union is located now. On behalf of the GDR Government the gathering was greeted by Herman Kolb, Deputy General Secretary for Church Affairs. He emphasized the great importance of the young Christian movement for detente and for promoting agreements on disarmament and expressed a hope for the positive outcome of the meeting.

In the evening of that day, on the initiative of the participants in the conference a meeting of solidarity with the peoples of Asia, Africa and Latin America

a was held. The gathering cordially greeted the representatives of Ecuador and Lebanon, who were the guests of honour of the conference. Representatives of different regions spoke about the situation in their countries and shared their problems. Their speeches were illustrated with vivid examples from the every-day life of their countries and slides were shown.

On April 8, the participants in the conference demonstrated exhibitions on the position of the Church, life of the youth and culture in their countries. Photographs illustrating the life of the theological schools and publications of the Moscow Patriarchate presented by our delegation aroused a strong interest. Our delegation also showed a film "The 60th Anniversary of the Restored Patriarchate", which was met with deep and keen interest by many participants of the conference. The Baptist brothers showed slides about the life and activities of the Baptist communities in the USSR.

The participants in the conference unanimously approved His Holiness Patriarch Pimen's initiative for calling in Moscow in May 1982 the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

On April 9, the guests visited the former Nazi concentration camp Buchenwald. This visit demonstrated with special strength the young generation's concern for the destinies of the world, their unanimity in condemning aggression and the unleashing of any new wars. With deep emotions they watched a documentary film about Nazi atrocities and listened to an address of greeting by the director of the memorial, himself a former inmate of the death camp. The participants in the conference conducted three brief ecumenical divine services on the grounds of the camp saturated with blood of thousands of victims. At the end of the visit the representatives of the Russian Orthodox Church conducted a Liturgy for the 56 thousand people killed and tortured to death in the camp. At the Gallery of Nations, which consists of 18 large stone steles in honour of different countries, our delegation laid flowers at the stele commemorating their country-

men. Some episodes of the visit to the concentration camp were shown by the GDR Television. The Nazis built this factory of death only several kilometres away from Weimar, the celebrated capital of German culture of the 18th-19th centuries, where the masterpieces of German and world literature and music were created.

In the evening of the same day we visited Weimar and Jena. There we had some interesting meetings with young representatives of the local Churches. In Jena, our delegation visited a parish of the Evangelical Church. Later the pastor of the parish, the Rev. Siegfried Nencke, greeted us in the Martin Luther House. The pastor spoke about the work with young people conducted in the parish, about the results of this work and about cooperation with the theological faculty of the Lutheran Church at the local university, where over 100 persons study now. The hosts, in their turn, were interested in the life and activities of religious youth and Orthodoxy in our country.

Taking into account the special interest in Orthodoxy on the part of the young members of the Protestant Churches, Father Radim Pulec of the Orthodox Church in Czechoslovakia conducted Orthodox Matins in a local church on April 11. The service was accompanied by the singing of our delegation's members. All the participants in the conference attended the divine service. That same day we all visited the city of Erfurt and attended there divine service in the old Lutheran cathedral church. Bishop Dr. Werner Krusche of the Evangelical Church in the GDR greeted the guests during the service. Then Bishop Werner Krusche gave a big Paschal reception.

April 12, the final day of the conference, was the most responsible and difficult day for its participants. Until late at night they discussed and adopted the final documents: the Communiqué of the conference, Address to All Young Christians, and the Message to the Second Special Session of the UN General Assembly on Disarmament. These documents clearly expressed the progressive stand of the young generation of European Christians and the Christian view of this generation.

on the major problems of the present day.

On April 13, on their return to Berlin, the members of the delegation of the Russian Orthodox Church were received by Archbishop Melkisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe. That same day the members of the delegation left for their country.

The conference helped its participants to understand better the relations between young people and the Church, between Christianity and the surrounding world, to understand better their

mission in society. It helped also to promote mutual understanding and friendship among the young representatives of different countries.

During the conference the need was stressed for closer cooperation among representatives of the ecumenical confessional youth councils. The conference in Burgschaaidungen has witnessed once more that Christian youth participation in the common work for strengthening mutual understanding and peace in Europe has good traditions and good prospects for the future.

A. KARPENKO

Working Meeting of the EYCE Executive Committee in Helsinki

On September 8-13, 1982, in Helsinki, Finland, there was a working meeting of the Executive Committee of the Ecumenical Youth Council in Europe in the "People's Academy". The main theme was a discussion of the programme of the forthcoming 14th Assembly of the Ecumenical Youth Council in Europe. Other subjects discussed included the work in summer youth camps and cooperation with the WCC, the CPC, the World Student Christian Federation, the World Federation of Democratic Youth. The Executive Committee members acquainted themselves with the life of the Orthodox and Lutheran communities

in Helsinki. They were received by the newly-elected Bishop of Helsinki Samuel Lehtonen (Evangelical Lutheran Church of Finland), Bishop Paul Verchuren (Roman Catholic Church) and Metropolitan John of Helsingfors (Orthodox Church of Finland).

Bishop Kliment of Serpukhov, Administrator of the Moscow Patriarchate Parishes in Canada and a.i. in the USA, and Aleksandr Karpenko, a student of the Moscow Theological Academy, took part in the work of the Executive Committee on behalf of the Russian Orthodox Church.



The Patriotic Service and Prayerful Devotion of Russian Saints

From the Life of St. Dionisiy of Radonezh the Miracle Worker

In the Trinity-St. Sergiy Lavra the relics of one of its most worthy father superiors—St. Dionisiy of Radonezh, the Miracle Worker—repose in a tomb in the place where St. Sergiy's cell was located according to tradition, by the window in the St. Sebasteion chamber which adjoins the south wall of the Cathedral of the Holy Trinity. He was not only a monk-ascetic, great in his humility, but also a most loyal son of the Russian Land, one of those strong champions of her integrity and welfare whom the Lord sent to her in times of grave ordeals in the guise of humble servants of the Holy Orthodox Church.

St. Dionisiy, whose secular name was David Zobninovsky, was born around 1600, in Rzhev. His parents, Feodor and Maria, came from the village of Zobno, Kashin Uezd, Tver Gubernia. They took their surname from the name of their native village. From there they moved first to Rzhev and then to Staritsa. From childhood David was noted for his gentleness. He diligently learned reading and writing from the monks of the Staritsa cloister. Having come of age, he married as his parents desired; soon after he was admitted the priest-hood because of his piety and knowledge of the Holy Scripture. Family happiness, however, was not to comfort him for long. After six years the Lord called his wife and two small children to Himself. David then took monastic vows at the Staritsa Monastery of the Dormition * with the name of Dionisiy.

The ideorhythmic Staritsa Monastery of the Dormition, which stands on the Volga in Staritsa, was founded at the beginning of the 16th century by Prince Andrei Ivanovich of Staritsa. In the middle of the 17th century it was ravaged

by the Poles. In 1681, it suffered greatly from a fire. His Holiness Patriarch Iov of Moscow was incarcerated there from 1605 to 1607. In the cloister there were four stone churches: of the Dormition (built in 1530); of the Presentation of the Blessed Virgin in the Temple (built in 1570) with the Chapel of St. Arseniy of Tver (from 1761); of St. John the Divine (built in 1694); and the summer Church of the Holy Trinity (built in 1819) with chapels upstairs dedicated to St. Sergiy of Radonezh and St. Dionisiy of Radonezh (from 1897) and downstairs, to St. German of Kazan. (*Orthodox Monasteries of the Russian Empire*, Compiled by L. Denisov, Moscow, 1908, pp. 836-837).

Because of his holy life, Dionisiy attracted the attention of St. Ermogen, the Patriarch of Moscow, and was greatly loved by him. In 1610, His Holiness the Patriarch appointed Dionisiy Father Superior of the Trinity-St. Sergiy Lavra. This appointment was truly marvellous. St. Sergiy's fame was great and powerful at that time. All kinds of wicked people feared even his very name. If it happened that these evil people stopped someone along the road and this person said he was one of Sergiy's, then he was left unharmed. Once St. Dionisiy was returning from Yaroslavl. He agreed with his fellow-



The icon of St. Dionisiy of Radonezh among the disciples of St. Sergiy

travellers to call themselves the monks from the St. Sergiy Lavra. He still did not know that he had in fact become one of the Lavra's monks for he had been appointed father superior of the cloister of the holy miracle worker. Near the cloister a brother of the Trinity Lavra met them and asked: "Who goes there?" They responded: "Startsy of the Trinity-St. Sergiy Monastery. We are coming from monastic villages." But the brother who knew all his startsy did not believe them and asked: "Is not this the archimandrite from the Staritsa Monastery to whom I was sent with letters patent from the Patriarch?" And he handed Dionisiy the document on his new, glorious appointment. The saint pursued this obedience for twenty three years.

The times were hard for the Russian Land, times which the Russian people called "evil years". St. Dionisiy wrote as follows about the causes of those calamitous years: "An internecine war broke out in the Muscovite state not only among the general Christian population, but the most closely destroyed one another, for father rose against son, son against father, and brother against brother spilling kindred blood". Taking advantage of the internecine war, the Poles tried to place Prince

Wladyslaw on the Muscovite throne through cunning and perfidy. Moreover, treachery began to appear. A few Muscovite boyars "joined" the Polish and Lithuanian people and these foreign peoples brought desecration and devastation to the Orthodox Faith. Moscow laid in the hands of the Poles. Around the capital bands of robbers committed excesses. Everything was ravaged: homes, churches, monasteries. What was not destroyed was defiled. "All the men of property and rulers of Great Russia, the great and the small, were in captivity. Many men and women of all ranks and ages were tortured. There was no end to the tears; everyone was exhausted by the great torment."

It became difficult to find a place where one could hide. Crowds of Russian people—naked, barefoot, exhausted—fled to the Trinity cloister, the sole reliable defence against the enemies' onslaught (the siege of the Lavra by the interventionists lasted fifteen months). Many did not reach the Lavra and died on the way. During the Time of Troubles, St. Dionisiy worked indefatigably for the salvation of the Church and Motherland. He called on the brethren of the Lavra to show compassion for the suffering people in a

ossible ways, inspired them to military exploits, and used all the monastic aids to these ends. "God delivered us from the siege," he said, "but He can trouble us further for our laziness and stinginess and plunge us into sorrow. Moscow is under siege. And in this time of misfortune will not there be warriors? We promised in monkhood to live not to live. Let us show our mercy. How much rye and wheat bread do we have, and how much kvass is in the cellar? We shall save all this for the warriors. We ourselves shall have oatmeal bread and water at our meals." He gave his blessing to the building of hospitals and wanderers' homes and ordered all to be fed, clothed, and healed. He himself made sure that the sick had fresh bread and kvass; he himself examined them, gave them medicine, and healed them spiritually. At the hour of death, everyone was given spiritual blessing so that no one departed without being spiritually and bodily cleansed of filth and sores.

Father Ioann Nasedka, a fellow ascetic of the saint, writes about him: "As antiquity under similar circumstances during the famine the Lord gave Egypt Joseph and He gave the captive Israelites in Babylon Tobias, so today during the time of our devastation He used this holy man, the marvellous archimandrite Dionisiy, and made him the manager of the granary. First of all, however, it must be said that though him many were deemed worthy of a good end, having received the last sacraments for Eternal Life."

However, all this meant little to Dionisiy's holy soul. His loving heart was grieved by the suffering of the entire Russian Land. During his vigils this marvellous ascetic and man of prayer prayed to God the Saviour, the Most Pure Mother of God and the great oracle workers of Radonezh—Sts. Seraphim and Nikon—asking for the deliverance of the entire Russian state from this calamitous bloodshed for peace and tranquillity. He prayed constantly for the salvation of Moscow so that during that terrible and sorrowful year-and-a-half of the siege of Moscow, every night was as day for him. Scribes copied Dionisiy's letters to Kazan and Astrakhan, to Yaroslavl and Ryazan, to

Nizhni Novgorod and other more distant towns. The holy archimandrite inspired the clergy, the military commanders, and the entire population; he summoned them all to brotherly unanimity, to the defence of their native land; and he begged them to come to the aid of Moscow with warriors and funds. He sent monks to Prince Dimitriy Pozharsky in Yaroslavl with an appeal to hurry to the aid of Moscow. The letters from the Trinity cloister heartened the people; they fortified the warriors and gave them courage. A strong army approached Moscow from many towns and districts.

"The boyars and princes arrived with many voivodes and along with them came many noblemen and boyar children, and chiefs of streltsy and atamans, cossacks and streltsy, and all kinds of serving men, placing their hope in Almighty God and the Most Holy Mother of God that our Orthodox Faith should not be thoroughly devastated." The enthusiasm in Nizhni Novgorod was especially strong. Here the unforgettable Kosma Minin rose to the defence of his native land. Numerous reinforcements which had gathered on his appeal moved toward besieged Moscow under Dimitriy Pozharsky's command. When this army approached the Trinity-St. Sergiy Monastery on its way to Moscow, St. Dionisiy with an assembly of priests and deacons fully vested came out of the cloister to greet it, and they escorted it as far as the Volkusha Hill. There, on August 11, 1612, St. Dionisiy had the great joy of blessing this army to fight the enemy.

Moscow was quickly liberated. Russian warriors freed the greater part of the capital, "the great stone trading quarter." However, the Poles were ensconced in the Kremlin and Kitai-Gorod. Moreover, two thousand men came to their aid by standing guard along the neighbouring roads to prevent cart-trains with products from entering Moscow, "in order to cause final ruin through starvation". The holy archimandrite summoned the Russian people to the defence of the Motherland with new strength. "Orthodox people," he wrote in his letters, "you yourselves see what devastation our enemies are bringing down upon the Muscovite

state. Where are God's churches and holy icons? Are they not all totally ravaged and desecrated? Where are the monks crowned with grey hair and nuns adorned with virtues? Where are the innumerable multitudes of Christian offspring? Have they not all suffered unmercifully and been led into captivity? Have not all supper from the cup of God's anger and wrath? Reveal your heroic sympathy. Implore tradesmen to hasten without delay to Moscow so that the army gathered there not disperse from want. For everything, there is a time and vain is any undertaking out of season. If there is any dissatisfaction among you, for the sake of God put it aside so that we may unanimously serve to defend the Orthodox Faith and Motherland."

The siege of Moscow continued. Then insurrections flared up among the cos-sacks. And what did the holy archimandrite of the Trinity cloister do? He sent the last treasures of the Lavra—the vestments embroidered with pearls—to the volunteers with tearful supplications not to quit the field of battle. The Cossacks were touched, came to their senses, and, returning the cloister's offerings, vowed to bear all privations. St. Sergiy, appearing in a dream to Archbishop Arsenios of Elas-son imprisoned in the Kremlin, consoled him with tidings of momentary deliverance. Kitai-Gorod was taken by storm. The Kremlin surrendered. The capital was freed of occupiers. St. Dionisiy was among the first to say a thanksgiving moleben for the salvation of the Motherland at the Scaffold.

In the midst of these great and numerous labours, Dionisiy did not forget the Trinity-St. Sergiy Lavra entrusted to him. During the siege it suffered greatly. Its walls and towers were half destroyed; many cells were burned down. However, because of his diligence, the Lavra once again took on the appearance of a well-organized cloister. He reinstated the proper order of divine services and the reading and singing according to the Rule.

It would have seemed that after so many glorious deeds a time of spiritual repose and calm should have come to the saint. But God did not ordain this for him. Because of his learning and

piety, Archimandrite Dionisiy was charged along with Starets Arseniy and Father Ioann Nasedka to review and revise the Euchologion published 1602. And with this task the innocent suffering of St. Dionisiy commenced. The revisers started with the early Slavonic euchologia, including that of Metropolitan St. Kiprian, as well as Greek euchologia. They worked long and hard. Many errors were discovered. For example, on the Incarnation of the Son of God it was written: "God the Father was made incarnate with the Son." After the words—"Thou Thyself art now the Lord; bless this water with Thy Holy Spirit"—at the blessing of the water on Epiphany the words "and with fire" were added.

In the doxologies ending with various prayers deviations from the original were also found. In the olden time prayers addressed to God or to One of the Persons of the Holy Trinity ended with a glorification of the Person addressed or with a Triune glorification such as: "We glorify Thee with Thy Beginningless Father and the Holy... Spirit," etc. In the book being revised all the prayers had a Triune glorification "We glorify Thee, the Father, and the Son, and the Holy Spirit..."! The revisers headed by Archimandrite Dionisiy eliminated this error. It is a painful fact that among those who attacked this man of God were several of his own monks of the Trinity Lavra. Ignorant and insolent, they slandered the saint; they denounced him as a heretic. In 1618, a council was convened in Moscow which defined: "Archimandrite Dionisiy wrote according to his own wishes and for this reason the revisers are excommunicated from God's Church and defrocked." St. Dionisiy was accused of defiling the Name of the Holy Trinity in the texts and of not professing the Holy Spirit "as of fire."

In vain did St. Dionisiy try to show that the addition "and fire" was not to be found in Metropolitan St. Kiprian's euchologion nor in the early Greek texts. St. Dionisiy was ordered incarcerated in a distant monastery. However, as the country was still in turmoil the Monastery of the Transfiguration of the Saviour in Moscow was designated as his place of imprisonment.

ere he endured much. He was starved; he was tormented in the smoke of baths. On feast days he was led to metropolitan "to humble himself". He stood in chains in the courtyard until Vespers. He was shoved around, abused. His torment lasted an entire year. Patriarch Theophanes of Jerusalem, having arrived in Moscow, took an interest in Archimandrite Dionisii's case and prevailed upon His Holiness Patriarch Filaret to ease the sufferer's condition. He established the saint's innocence and obtained approval for his works from all the Eastern Patriarchs. He celebrated in the Lavra, His Beatitude Patriarch Theophanes himself placed his primatial epanokamelavon upon Archimandrite Dionisii. The Patriarch of Jerusalem's conversations with the starets who had defended the Lavra during the siege were moving. With tears of joy he expressed his approval to the brethren of the Lavra for their heroic feat. He wanted, in particular, to see those monks of the Holy cloister who had fought against the enemy with arms in their hands during the time of terrible ordeals. The archimandrite was embarrassed by His Beatitude's wish, but the monks themselves responded: "Show us, Father, to our Vladyka, let all be according to his will." The monk-defenders of the Lavra were presented to the patriarch. The first among them was Afanasiy Oshcherin, "extremely old and already grown entirely grey". The Patriarch asked him: "Didst thou go to war and command before the martyred warriors?" Afanasiy answered: "Yes, Holy Vladyka, I was compelled by bitter tears." The Patriarch asked further: "What comes more natural to thee: monasticism in prayer or military exploits before men?" Afanasiy, bowing, said: "Every matter and deed, Holy Vladyka, is its time. You, holy fathers, have from the Lord the power to forgive and not to forgive. What I did, and do, I was compelled by obedience." And baring his grey head, the starets bowed down before the Patriarch and said: "Let it be known, Holy Vladyka, that this Latin mark on my head is from a spear and that in my loins abide six leaden reminders. Sitting in a cell, how can one find provokers of sighs and

groans? But all this is not our will, but of those who sent us to serve God." The Patriarch was satisfied with this conversation and understood that the spirit of monastic piety, humility, and simplicity could dominate military animation.

St. Dionisiy's entire life was that of a true ascetic of God. He spent much time in prayer. "The cell has no Rule," he said. At divine services, however, he strictly observed the Church Rule. Possessing a marvellous voice, he himself sang and read on the cleros so that all who heard him were prayerfully comforted. Thankful to the patrons of the cloister, the saint demanded that the Synodicon be read in full during the Proskomide. At assembled services all the hieromonks recited the names of the departed in the sanctuary. The saint did monastic work along with the brethren. In manner he was meek and straightforward, affable and tolerant. In everything he imitated St. Sergiy, the founder of the Lavra, who was great in his humility, and the holy miracle worker helped him through his prayers before the Throne of God.

The saint had a habit of saying: "Do, if you wish," so that some not understanding his simple manner, left his orders unfulfilled, thinking that he was leaving them to their discretion. Then the father superior would say: "Brother, it is time to carry out the order. Go and do it."

Of St. Dionisiy's disciples, Dorofei, called the "great worker", is particularly well known. He fulfilled the rule of prayer in an unusual manner: every day he read the entire Psalter and made one thousand prostrations. He slept little. A slice of bread and some meal served as his food, and even this he did not consume every day. He began to eat bread with kvass only after being convinced to do so by the archimandrite. Some considered Dorofei a saint. Others were disturbed by the tenor of his monastic life. "One day," a priest relates, "I asked Dionisiy to explain this behaviour." The father said: "Do not ask monks about monastic matters. For us it is troublesome to reveal to laymen our secrets and life. If you hear evil about monks, you condemn them—woe unto you. But if you

hear good, you do not try to emulate them, but merely praise them. And a dangerous temptation arises from your very praise: pride is born. You sometimes laugh at others only because they live a holy life and not as you do."

In 1622, Archimandrite Dionisiy had to go to Moscow. The brethren came to ask him for his blessing. Doroфеи came as well, extremely feeble, and asked for his absolution: "My time is at hand. I am only grieved that you are leaving and that I will not be honoured with burial by your saintly hands." Dionisiy said, as if forbidding him: "Live until my return and do not dare to die." When the brethren were once again being blessed by Dionisiy upon his return, Doroфеи also came out, but he was by then completely exhausted. The saint blessed him and said farewell, but before he commenced moleben he was informed that Doroфеи had departed to the Lord.

The Lord predestined the gentle Starets Dionisiy to bear much sorrow and suffering until the end of his days. And so great was the saint's patience that often no one, apart from his confessor, knew of his suffering.

Thus, St. Dionisiy's worldly life was full of suffering. After numerous ordeals he died on May 10, 1633. On the very day of his demise he attended Liturgy, but before Vespers, feeling weak, he called the brethren and said farewell to all of them; then he took the schema-vows and peacefully departed to the Lord. His Holiness Patriarch Filaret himself wished to conduct the funeral service. For this reason the starets' remains were brought to Moscow, to the Monastery of the Epiphany, and then returned to the Lavra for burial.

Monk Porfiriy, who had earlier worked with St. Dionisiy, was the Archimandrite of the Monastery of the Nativity of Christ in Vladimir at the time of St. Dionisiy's death. He was deeply grieved and prayed to Almighty God to show him whether the saint had received recompense for his long-suffering devotion. After a fervent prayer, he saw Archimandrite Dionisiy. Porfiriy asked him: "Father Dionisiy, tell me, did you receive grace from the Boundless Giver for your long-suffering and great feats?" St. Dionisiy, having blessed him, said to comfort him: "Rejoice with me, Porfiriy, for I have re-

ceived tremendous grace."

St. Dionisiy's external appearance was splendid: he was tall and had a handsome face with a long, broad head and a cheerful, tender look. There is a portrait of him at the Trinity-St. Sergiy Lavra. The inscription on the portrait reads: "The Image of St. Dionisiy, the Archimandrite of the Trinity Lavra." On the icon called "The Synaxis of the Saints of Tver" St. Dionisiy is portrayed in a mitre and pest's phelonion. In his right hand a cross; in his left, a scroll on which is written: "Brothers, if one suffers today, he shall be a martyr unto His Lord."

St. Dionisiy's memory has been immortalized in his birthplace, Rzhev, by the building of a chapel dedicated to him in the Church of St. Vladimir. An old icon of St. Dionisiy standing before God in prayer is in this church. The inscription on the icon reads: "Archimandrite Dionisiy of the Trinity-St. Sergiy Monastery." This icon is also considered to be a portrait-painting of the saint.

In the Staritsa Monastery of the Dormition where St. Dionisiy served as father superior, a chapel was dedicated to him in 1897 in the summer Church of the Holy Trinity. During the consecration his mitre as well as his sacred vessels and other holy objects contemporary to him were used. A service of the saint published together with his *Life*, was compiled by his cellarer Simon Azaryin. Archimandrite Dionisiy was canonized. His feast day is on May 12, according to the Russian Church calendar.

God grant that the Russian Land not suffer decrease in such valiant sons of the Motherland and ascetics of faith and piety as St. Dionisiy of Radonezh. The Russian Orthodox Church, Holy Russia, is always strong because of them, their prayers, and their works.

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Hegumen DIONISIY MIKHAILOV

Father Pavel Florensky's Theology

To provide within a short report an exhaustive description of the theological heritage of Father Pavel Florensky, this great thinker and scholar of encyclopaedic learning, appears to be something which is really next to impossible. Nor do we make any such claims in presenting this communication. What we want to do is to trace at the theological ideas provided the basis for the world outlook of Father Pavel Florensky and to show the basic importance of developing these ideas in contemporary theology.

Speaking about the world outlook of Father Pavel Florensky, people usually point out that his metaphysics is inseparable from theology. We believe it has to say even more: that the breadth and comprehensive nature of scholarly interests stem from this source.

Now, what is the foundation of the theological system of Father Pavel Florensky?

This question, touching upon the very basis of Father Pavel's theology, has somehow escaped the attention of scholars. Nearly all of them who wrote about Father Pavel Florensky were more attracted by some particular aspects of philosophy. Some were attracted by teaching about St. Sophia—God's wisdom, others took interest in his anthonism, but they all overlooked the main thing about him.

As for Father Pavel Florensky himself, he always stressed, no matter which branch of science he was dealing with, that all work of his life boils down to substantiating one basic dogma of the Holy Trinity—the dogma of the Most Holy Trinity. The Orthodox doctrine of the Holy Trinity was the starting point of all theological and philosophical theo-

s. The core of the Orthodox doctrine of the Holy Trinity is the dogma of consubstantiality. It is on the acceptance, or rejection, of this dogma that the whole

paper read at a solemn meeting in the Moscow Theological Academy on February 22, 1982, to mark the centenary of the birth of Father Pavel Florensky.

development of human thought would depend.

In his brilliant work *The Meaning of Idealism* Father Pavel Florensky wrote: "The supreme dogma of faith is the watershed from which philosophical considerations flow in different directions" (*Smysl Idealizma*. Sergiev Posad, 1914, p. 96).

This watershed begins with two words that sound very much alike: *homoousion* (of one substance) and *homoiousion* (of like substance). Being close to one another, the two terms, however, lie on the opposite sides of an invisible watershed and are the starting points for two opposite philosophical systems. As is known, the term *homoiousion* means "of like substance" or "having the same nature" and even if it is interpreted as "the same in every respect", this term still cannot mean the actual, "numerical" unity in Father Pavel's words, that is "the numerical and concrete unity which the (term) *homoousion* indicates" (*The Pillar and Ground of Truth*. Moscow, 1914, p. 54).

Father Pavel Florensky believed that the affirmation of the dogma of consubstantiality of the Persons of the Holy Trinity was the most "important and singular in its dogmatic and philosophical significance" even in the history of the Church. In his view "what was involved was not a special theological question" pertaining only to some refined spheres of theological wisdom, but the very nature of the philosophy of the Church, "the self-definition of the Church of Christ" (Ibid., p. 54).

The single word *homoousion* provided the expression of not only the Trinitarian and Christological dogma, but also gave a "spiritual assessment" of "the laws of thinking" themselves. This word "proclaimed for the first time a new beginning in the work of reason", because according to Father Pavel Florensky it contained "the antinomian grain of Christian understanding of life" (*ibid.*). It was not without reason that the Fathers of the Council of Nicaea upheld this term as being of fundamental importance in the teaching of the Church of Christ. And it was not without rea-

son that one of the most vigorous champions of "consubstantiality"—St. Athanasius the Great, was proclaimed by the Cappadocians the saviour of the Church and the pillar of Orthodoxy. And it was not accidental that in Church hymnology he merited the name of "the second luminary and forerunner of Christ".

St. Athanasius the Great did believe that any re-interpretation and even the slightest modification of the dogma of consubstantiality not only distorts the dogma of the Holy Trinity, but is a misinterpretation of the very essence of Christianity. The saint wrote: "Those who do not accept (the dogma of consubstantiality) should be seen as anything, but Christians!"

And St. Gregory of Nazianzus regarded even a most insignificant modification of the dogma by all sorts of "moderates" as a universal catastrophe. "Together with the syllables", he wrote, "the ends of the universe would also fall apart".

Indeed, even some slight modification of the dogma, even some seemingly insignificant departure from it are absolutely inadmissible. This applies, first and foremost, to the dogma of consubstantiality, which is the first historically and the foremost in importance. It is not an iota that one can depart from the dogmatic formula. In this particular case the words *homoousion* and *homoiousion* do differ from one another just by an iota.

Father Pavel Florensky divided all philosophical and theological systems into the types depending on whether they recognize the idea "of one substance" or "of like substance". The *homoousion* idea, the idea of consubstantiality, belongs to "the philosophy of personality and creative exploit, that it to the spiritual philosophy". On the other hand, the idea of *homoiousion*, of likeness, is at the root of rationalism, of the philosophy of "concept and reason", "the philosophy of the flesh".

Father Pavel Florensky came to this conclusion through a profound analysis of contemporary philosophical and theological systems. He saw a qualitative difference between the Western and the Eastern thought and pointed out: "The striving towards pure homoiousionism as the limit determines the history of

new philosophy in Western Europe, the striving for pure homoousionism determines the peculiar nature of the Russian and of Orthodox philosophy in general. And this is regardless of the fact that neither there, in the West, nor here, in us, there is either *homoiousion*, or *homoousion* thinking in its final form. Yes, we do know that the first is impossible in general, except in the fire Gehenna, and the second—nowhere, except in the Paradise, in the enlightened and inspired humanity. But the tendencies of that and of the other philosophies are so distinct, that their classification by their ideal limits is both legitimate and convenient" (*The Pillar and Ground of Truth*, pp. 80, 81).

The idea of likeness lies at the root of Protestant theology, something that makes it different in principle from Orthodox theology. Protestantism in general is characterized by negating the unity of faith and life, of the symbol and the symbolized, by negating icons which lead from the image to the Prototype, by rejecting the summit of all Sacraments—the Sacrament of Eucharist, because it regards as impossible the very Transubstantiation of wine and bread into the Body and Blood of Christ. In the final analysis the idea of likeness must lead (and does lead some Protestant denominations) to denying the possibility of Divine Incarnation, denying the God-Manhood of Christ, to proclaiming the Saviour as common man, one of the "great teachers" as they are called.

According to the philosophy of likeness, the world consists of beings whose existence is absolutely external with regard to each other, who are linked between themselves only by some external and temporary relations. The *homoiousion* philosophy breaks the connection between phenomena, isolates the personality and makes communion with the Supreme Reality—God—purely speculative and illusory. The "philology" of homoiousionism has replaced in the minds and hearts of many the communion with God the Word Himself, as Father Pavel Florensky pointed out (*The Pillar and Ground of Truth*).

The philosophy of consubstantiality however, affirms that ontologically all beings are linked by an internal bond.

or the philosophy of consubstantiality there can be no gulf between the word and the concept, the name and the thing named, the prayer and the one to whom it is addressed, between faith and life, truth and love. Life must be and can be consubstantial with faith, and man with love" (F. I. Udelov. *About Father Pavel Florensky*. Paris, 1972, p. 41).

In Father Pavel Florensky's view, the idea of consubstantiality is rooted in Plato's vision of ideas. According to Plato, to see means to realize that the altitude is one and that one is a multitude; or, to put it differently, that this is a union "of the infinity of being and the outline of a concrete datum" (*The Meaning of Idealism*, p. 49). In the language of scholastics, this is when the question of universalia was raised for the first time.

The concept of Plato was determined by two common human ideas: "In the first place, the sensation and idea, which have as their content the legitimate unity of all creation; secondly, the abstraction and idea, asserting the genuine reality of all creation per se" (F. Florensky. *The Spirit and the Flesh*.—JMP, 1969, No. 4, p. 74). This awareness is characteristic of many religions.

Ancient religions attempted to express this ideal integrity in a symbolic way. And the symbols turned out to be very similar: thus, for example, the Syro-Babylonian tree of life—"the universal tree", which expresses the idea of completeness of being, is close to its meaning to the Tree of Life in the Book of Genesis—"the fool-blooded source of life" for the first people. And the biblical Tree of Life is seen by the church in her turn as the prototype of the Life-Giving Cross of Christ, the Holy Fruit of which nourishes the faith for life everlasting (*The Meaning of Idealism*, p. 57).

Other collective symbols of the antiquity also expressed the idea of integrity and harmony of all world forces. They include the symbolic animals, such as the Egyptian sphinxes, the Assyrian winged bulls and lions and the Cherubim of Judaism.

In Father Pavel Florensky's view, of the same significance in Christian iconography are the symbols of the four

Evangelists, which represent reason (man), strength (calf), courage (lion) and upward striving (eagle), that is the unity of the main aspects of the created life.

The vision of unity in plurality was especially clearly defined in the teaching of St. Paul the Apostle about the Church as the body of Christ.

Being of a common religious nature, the idea of consubstantiality inspired many philosophers after Plato. Plotinus and Proclus, Thomas Aquinas and Nicholas of Cusa all developed to a certain extent the metaphysics of universal unity, as this concept came to be known later. In the Russian philosophical thought the revival of the idea of universal unity belonged to V. S. Solov'ev, after whom it took the central place in the systems of many Russian religious thinkers from E. N. Trubetskoi to S. L. Frank and L. P. Karsavin.

But the metaphysics of universal unity as a philosophical concept suffered from the absence of clear-cut criteria for understanding relations between the Absolute and the cosmos and often degenerated into clear pantheism. Only the idea of consubstantiality, disclosed by Father Pavel Florensky as a philosophical and theological principle, introduced into this concept certainty and dogmatic clarity.

"The achievement of Florensky," N. O. Lossky pointed out, "consists in the fact that he deliberately introduced the principle of consubstantiality into the metaphysics of existence of the creation, thus commencing its conscientious use in all spheres of contemporary theology and philosophy" (N. O. Lossky. *History of Russian Philosophy*. Moscow, 1954, p. 192).

The principle of consubstantiality offers an understanding of the nature of the world as an organic whole, which is also the recognition of unity of mankind (F. I. Udelov. Op. cit., p. 40), a unity which is not merely genetic, but truly ontological. Men are brothers not only because of their common forefather Adam, but in essence. This approach becomes especially important in the light of contemporary *theology of peace*, which is essentially a struggle against all kinds of isolation and separation—racial, national and individual.

The development of the principle of consubstantiality in the theology of peace is an urgent necessity in connection with preparations for calling in May of this year of the world forum: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which will consider, among other things, questions of the value of life, man's existence and *the unity of mankind as understood by different religions*. Of great importance in this respect is the ontological theory of love developed by Father Pavel Florensky which also stems from the idea of consubstantiality. In his words, love is "God's action within me and mine in God; it is co-operation—the beginning of my communication with the Divine life and being, that is of love substantial, because it is through love that the unquestionable genuineness of God reveals itself... And to love the visible creature," continued Father Pavel, "means to let the assimilated Divine energy reveal itself... without and around the recipient—just as it acts within the Tri-hypostatic Godhead Itself" (*Pillar and Ground of Truth*, pp. 75, 84).

This understanding of love is "ontological" and not "psychological". In the rationalist understanding, which is typical of the Western philosophy of likeness, love is a moral category. Such love "leads nowhere metaphysically... joins no one with anyone in a real way". It is just "the tickling of the soul". Taking love away from its foundation, separating it from its Primary Source—God, turns it into egoism, which is described by Father Pavel Florensky as "lust" (*ibid.*, pp. 77, 78).

The principle of consubstantiality also provides the basis for Christian attitude to the creation, to the whole of the visible world. It is the basis of what Father Pavel Florensky called "the sensation of nature". This "sensation of nature", if it is taken to mean the attitude to the creation itself and not to its forms, he wrote, if one sees in it more than mere external, subjective and aesthetical admiration of the "beauties of nature", is a totally Christian feeling, which is absolutely unthinkable outside Christianity, because it presupposes a feeling of reality of the creation. But this sensation of nature was and is born not in the soul of some "moderate", protestizing and ratio-

nalizing supporters of "homoiousianism", which give prevalence to reason but in ascetics—those who bridle reason in stringent ascetics, those who perform feats—in the champions of *homoousion...*" (*The Spirit and the Flesh*, p. 75).

The philosopher and theologian, Father Pavel Florensky is filled to the brim with "the spiritual experience of the fullness of being". This is what he wrote about universal harmony: "A nature is animated, all of it is alive in its whole and in parts... everything interconnected by close ties... The energies of one things flow into other things and each lives in all and all in each" (*The Roots of Idealism Common to All Mankind—Theological Studies*, 1907, No. 2, p. 292). Per force of the unity of mankind with the whole world, man bears a real responsibility for all the creation. As St. Paul the Apostle points out, "the creature was made subject to vanity, not willingly", because human nature was distorted; therefore its "deliverance" also depends on man's restoration (Rom. 8. 19-20). In other words, from the point of view of theology the ecological problem should be resolved not only as a purely scientific problem, but also as a religious and ethical one.

Consubstantiality engenders ontology in life and thought. Ontologism opposes any subjectivism. A departure from ontologism—the philosophy of consubstantiality—is a departure from the truth of life, a departure into formalism and illusionism.

Ontologism distinguishes true theology from religio-philosophical pamphletism. It is by this sign, which is typical of Father Pavel Florensky's theology, that we can distinguish the "Florenskyite theology" from the "pre-Florenskyite" one.

Finally, "consubstantiality as an ethical category is holiness—the infinite striving towards *theosis*—deification, a string towards an actual communion with God, towards an actual communion with the Holiness of God. This striving is an expression of the principle which was laid as the foundation by Christ the Saviour Himself: *That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us...* (Jn. 17. 21).

LITURGICAL PRACTICE

Divine Liturgy

THE LITURGY OF THE PRESANCTIFIED GIFTS The Great Entrance—the Lord's Prayer

following the ecphonesis of the priest: "Through the gift of Thy Christ..." the choir sings the first part of the hymn: "Now the Powers of Heaven with us invisibly do minister. For The King of Glory¹ entereth now. Hold the Mystical Sacrifice, all accomplished², is ushered in".³

This hymn at the Liturgy of the Presanctified Gifts is different from the rubrical Hymn sung at the full Liturgy of St. Basil the Great and St. John Chrysostom⁴.

The deacon, having received the priest's blessing for censing and reciting partly Psalm 51⁵, censes the altar, Holy Gifts on the prothesis and priest only⁶.

Having finished the censing, the deacon stands to the right of the priest and both pray reverently. The priest, raising up his hands⁷, says thrice in low voice: "Now the Powers of Heaven..." (to the end). The deacon, holding the orarion in his uplifted hand, bows every time with: "Let us with faith and love draw near, that we may become partakers of life everlasting. Alleluia, alleluia, alleluia".

Having completed their prayers, both them kiss the altar and bow to each other.

Then the priest, standing in the Holy Doors, bows to the congregation, asking thus for the parishioners' forgiveness and prayers before the bearing of the Holy Lamb. He then comes to the prothesis, where he and the deacon make three lowly reverences to the Holy

Gifts, saying at the same time: "O God, cleanse Thou me, a sinner" (Archieraticon)⁸.

The priest censes the Holy Gifts thrice, and then gives the censer to the deacon and lays the big aer on his shoulder⁹. Then he takes into his right hand the discus with the Holy Lamb and into his left hand—the chalice with wine and, holding the discus head-high and the chalice breast-high, leaves the sanctuary through the north door¹⁰.

During the Great Entrance, the candle-bearers are followed by the deacon after whom comes the priest who bears the Holy Gifts¹¹.

Crossing the solea, the candle-bearers stand behind the ambo, facing the Holy Doors. During the entrance the deacon comes facing the priest, censing the Holy Gifts all the time, and having entered the sanctuary, he stands by the right side of the altar. The Great Entrance is accomplished in solemn silence¹²: "all people and the singers make prostrations, rendering divine reverence to Christ our God, Who is in the Holy Mysteries" (Typikon, Wednesday of the first week in Lent).

When the priest, preceded by the deacon, enters the sanctuary, the choir sings: "Let us with faith and love draw near..."

In the sanctuary, the priest places the Holy Gifts on the altar¹³, then removes the veils from the discus and chalice and places them on the corners of the altar; he takes the aer from the shoulder of the deacon, approaches the

aer to the censer which is held by the deacon and having censed it, places it upon the discus with the Holy Gifts and the chalice (Archieraticon). He then takes the censer from the deacon and censes thrice the Holy Gifts. All this is accomplished in reverential silence. The deacon accepts the censer from the priest and censes him three times, then censes the candle-bearers through the Holy Doors, closes them and draws the curtain halfway¹⁴. He then proceeds to the synthronon where the candle-bearers who had entered the altar expect him. All three simultaneously make the Sign of the Cross and bow to the celebrant and to each other.

Standing by the altar, the priest says aloud the Prayer of St. Ephraem Syrus: "O Lord and Master of my life..." making three prostrations, followed by all the co-celebrants and the people.

After the Prayer of St. Ephraem Syrus, the deacon recites the Ektene of Supplication. It combines the ektene: "Commemorating all the saints..." which is recited in the full Liturgies of Sts. Basil the Great and John Chrysostom, and the ektene of Vespers: "Let us complete our evening prayer unto the Lord..." This peculiarity is due to the fact that the Liturgy of the Presanctified Gifts is the Holy Communion which is administered during the service of Vespers. Therefore the first petition of this ektene is: "Let us complete our evening prayer unto the Lord."

The second petition refers to the Presanctified Holy Gifts: "For the Precious Gifts spread forth and presanctified let us pray to the Lord."

The two following petitions are the same as at the full Liturgy: "That our God, Who loveth mankind..." "That He will deliver us from all tribulation..."

Then follow the petitions of the Vespers Ektene of Supplication.

The concluding petition of the Ektene is again like at the Liturgy: "Having made our petition for the unity of the faith, and the communion of the Holy Spirit, let us commend ourselves, and each other, and all our life unto Christ our God."

While the deacon intones the petition,

the priest prays secretly: "O God of ineffable and invisible Mysterious with Whom are the hidden treasures wisdom and knowledge, Who hast revealed unto us the service of this Ministry, and hast appointed unto sinners, through Thy great love toward mankind, to offer unto Thee gifts and sacrifices for our sins, and for the errors of Thy people: Do Thou, the same Invisible King, Who doest things great and inscrutable, glorious and marvellous, which cannot be numbered, look upon us, Thine unworthy servants who stand at this Holy Altar as Thy Chemical Throne, upon which lieth Thine Only-Begotten Son and our God, in the dread Mysteries spread forth thereon and having delivered us and all Thy faithful people from every impurity, hallow our souls and bodies with the sanctification which cannot be taken away. That partaking with a pure conscience, with faces unashamed, with hearts illumined, of these Divine, consecrated Gifts, and being quickened through them, we may be united unto Thy Christ Himself, our true God, Who hath said: Whoso eateth My flesh and drinketh My blood abideth in Me and in him; that Thy Word, O Lord, making its abode in us and accompanying our path, we may become the temple of Thine All-Holy and adorable Spirit redeemed from every wile of the Devil wrought either by deed or word or thought; and may obtain the good things promised unto us, with all Thy Saints, who in all the ages have been acceptable in Thy sight."

The choir responds to the petition of the ektene with the usual: "Lord have mercy"; "Grant it, O Lord"; "Thine, O Lord."

The ektene ends with the ephphones of the priest: "And vouchsafe, O Lord, that with boldness, and without condemnation, we may dare to call upon Thee, the God of Heaven and our Father, and to say."

The choir and the congregation then recite the Lord's Prayer. The priest also says it secretly.

After the Lord's Prayer, the celebrant exclaims: "For Thine is the Kingdom. The choir responds with: "Amen".

N O T E S

The King of Glory—Our Lord Jesus Christ, offers Himself to us in the Holy Gifts. The Mystical Sacrifice, all accomplished—sanctified Body and Blood of Christ.

The expression means that the Heavenly, who are present invisibly during the service, reverently surround, guard and accompany Lord—the King of Glory.

In parallel with the other Liturgies, this can be conditionally called Cherubical. But it has a different meaning and significance. At the full Liturgy, by saying: "that in a figure answer to the Cherubim"..."dare to confess that we secretly represent Cherubim and join with them in singing Thrice-holy hymn to the Life-Giving Trinity. act as if helping them in their great service and glorification of God. In the Liturgy the Presanctified Gifts, on the other hand, the Heavenly Host are invisibly serving together with us. We are powerless before the... And coming invisibly to our assistance, our Heavenly brothers, are the Cherubim and the Seraphim. They invisibly serve together us before their and our Lord and Master" (Father V. Vladislavlev. *Explanation of the Liturgy of the Presanctified Gifts*. Tver, 1864, 179, 180).

Liturgy is celebrated without a deacon, the priest himself does the censing and recites *Im 51*.

In another tradition the censing is done as in the full Liturgy: "The deacons fill with incense from the censors the whole of the sanctuary and the church, as if preparing the way for the King of Glory while attesting at the same time to the invisible presence with us of the grace of the Holy Spirit" (Father V. Vladislavlev. *Op. cit.*, p. 183).

Rizhskie eparkhialnye novosti (Riga Diocesan Gazette), 1895, p. 24.

The Liturgicon does not specify what kinds of three bows should the priest make before

the prothesis, whether they be reverences or prostrations, therefore some priests make three prostrations, others—three reverences and others still, having made three reverences, also make a prostration.

⁹ If a priest celebrates without a deacon, he lays the aer onto his own shoulder, inserting its edge under the phelonion. It is advisable that the aer be placed on the left forearm to prevent it from slipping down during the entrance.

¹⁰ When several priests co-officiate, the celebrant usually takes the discus with the Lamb and the second priest—the Chalice (*Rizhskie eparkhialnye Novosti*, 1895, p. 24). If there are other concelebrants, they carry during the Great Entrance the cross, the spear, the spoon etc.

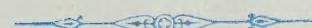
¹¹ By another custom, the deacon himself carries the candle (or candlestick) that was lit before the Holy Gifts on the prothesis.

¹² While bearing the Holy Gifts some priests say secretly the Jesus's Prayer or the Prayer of the Publican (Lk. 18. 13), or repeat the hymn: "Now the Powers of Heaven..." and upon entering through the Holy Doors, slightly raising the voice, intone: "Let us with faith and love draw near..." thus inviting the choir to sing these words too.

¹³ To be on the safe side, the priest first of all places the Chalice on the antimimension, and then with both hands puts down the discus.

¹⁴ The curtain drawn halfway at the Liturgy of the Presanctified Gifts corresponds to the fully drawn curtain at the Liturgies of Sts. John Chrysostom and Basil the Great. The drawing of the curtain halfway is a peculiar feature of the Liturgy of the Presanctified Gifts as being an incomplete Liturgy (*Tserkovny Vestnik* [Church Gazette], 1892, No. 11; 1895, No. 44; 1899, No. 14).

Archpriest VLADIMIR RIGIN



BOOKS AND PUBLICATIONS

THE SERVICE OF HOLY EASTER

(For Old Believers)

Moscow Patriarchate Publication, 1982, 60 pp.

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, the Publishing Department of the Moscow Patriarchate has prepared for publication and brought out *The Service of Holy Easter* according to the canonical and choral traditions of the Old Believers Pomorye Church for the Supreme Old Believers Council in the Lithuanian SSR.

The edition is a facsimile reproduction of a manuscript executed in 1913, including original illuminations and other hand-painted miniatures that convey the peculiar style of the copyist and illuminator. The only changes are in the format and the binding of the book. It contains the opening of the Paschal Matins, the Canon of Easter and the Paschal Stichera, Paschal Hours and Theotokia.

This is the first time that a service book of this kind has been published for Russian Old Believers with the blessing of the Patriarch of Moscow since the time of the fifth Patriarch of Moscow and All Russia, Iosif (1642-1652), who was known for his publishing activity. The Acts of the Local Council of the Russian Orthodox Church of 1971 on the removal of anathemas from the Old Russian Rites and those adhering to them formally proclaimed that "the diversified exterior forms of rites do not preclude their salvific significance" and that both new and old rites are equally salvific. The present publication offers fresh practical confirmation of the Local Council of 1971 decisions.

The schism of the Old Believers in Russia began in the 17th century over the question of correcting the liturgical books and rites, including church singing. These changes encountered opposition on the part of some sections of believers who subsequently split from Church unity and formed communities of their own. Members of these communities use liturgical books copied from manuscripts dating back to the period from the 15th to the middle of the 17th centuries. In their church singing they still use the old Znamenny system of notation, which has long been replaced in the Orthodox Church by a system of square five-line notation which approaches the European system. The

Old Believers still use the earliest variety of the Znamenny notation, which is called *naya*, or *bespomelnaya*. The introduction of Znamenny system of notation has even brought about some significant changes in the traditional pronunciation and spelling of some Church Slavonic words used in Church hymns.

Another feature of the new book is that it contains liturgical texts based on manuscripts not later than the 17th century. They include, above all, the Easter Troparion "Christ is risen from the dead, trampling down Death by death and to those in the tombs, He hath granted life". Its version used by the Old Believers is "Christ is risen from the dead, trampling with death upon Death and bestowing life upon those of the tomb".

With the advent of book-printing in Russia the copying of books by hand was preserved only by the Old Believers as an old traditional custom. Every such manuscript, executed by a craftsman who was a scribe and a painter-illuminator at one and the same time and who kept repeating to himself the silent Jesus Prayer while he worked, was a real work of art which bore the strong imprint of the personal skill and prayerful spirit of the artist. The illuminations and the intricate capital letters all create a general elated and jubilant atmosphere of spring and radiant light—an atmosphere of Easter. Many Easter canticles are decorated with capital letters that are painted as whole miniatures. The subjects include the Resurrection of Christ, the Descent into Hell, the Most Holy Theotokos preceding the Myrrhophores and also believers emerging from the church and exchanging the Easter kiss. The exquisite taste and choice of colours by the illuminator heighten the festive spirit of the manuscript.

The current publication attests to the concern for the spiritual needs of all Russian believers on the part of the First Bishop of the Russian Church. One is hopeful that the book will serve to strengthen the profound spiritual bond between the Moscow Patriarchal See and the Old Believers brothers that had once separated themselves from it.

